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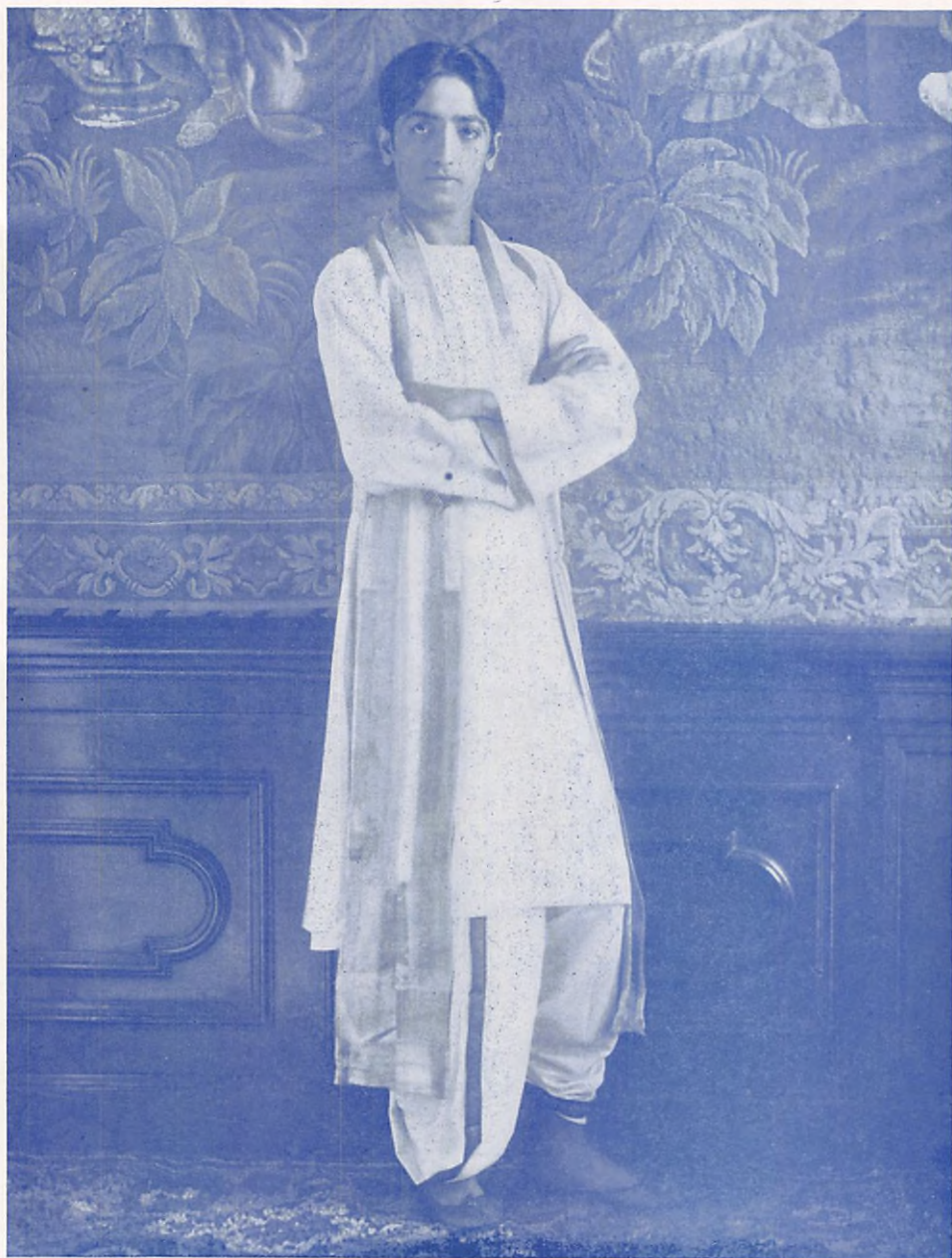
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KRISHNAJI





## MY BELOVED AND I ARE ONE

J. Krishnamurti

As divinity lies hidden in a flower,  
So my Beloved dwells in me.  
As thunder is among the mountains,  
So is my beloved within my heart.  
As the cry of a bird in a still forest,  
So has the voice of my Beloved filled me.

As fair as the morning,  
As serene as the moon,  
As clear as the sun,  
Is my love for my Beloved.

As the sun goes down  
Beyond the purple hills,  
Amidst great clouds  
And the whispering breeze among the trees,  
So has my Beloved descended into me,  
To the rejoicing of my heart,  
To the glory of my mind.

As of a dark night  
Man guides himself  
By the distant stars,  
So my Beloved guides me  
On the waters of life.

Yea, I have sought my Beloved,  
And discovered Him seated in my heart.  
My beloved beholds through mine eyes,  
For now my Beloved and I are One.

I laugh with Him,  
With Him I play.

This shadow is not of mine  
But it belongs to the heart of my Beloved,  
For now my Beloved and I are One.



## Star Meeting

Queen's Hall, London, June 5th, 1927

Krishnaji:

From the most ancient of times and from days immemorial, two distinct waves have been beating on the shores of the world. They always meet with a roar, they meet in a struggle, each trying to dominate the other, trying to overwhelm, trying to conquer. But neither can conquer, because both are true; neither can yield, because both are essential in one's life. In the land where they meet, we shall find ideal conditions for the birth of a magnificent civilization, for the development of the perfect flower of humanity.

Let us, for the moment, call these waves the Occident and the Orient. We shall use these names only for convenience, in order to distinguish one wave from another; but that does not mean that the two waves are each restricted to one particular country which represents either the East, or the West.

Let us, for the moment, call these waves the wave of the Occident. You will find that it produces thirst for life, thirst for personality, great desire for possessions, great energy to accumulate, to gather knowledge, to fight. To possess, to gather knowledge, and to live—these are the dominant aspects of this wave. So the people of the Occident, in order to store away their possessions, their knowledge, and their lives, have built enormous houses and have now become prisoners in their own dwellings. They cannot escape, they cannot wander forth to acquire new experiences, new knowledge. They are like fishermen who go out on the vast seas of life to gather experience; but they get caught in their own nets—

their own creations and their own narrowness. They do not find either perfect happiness or complete liberation, even at the end of their strenuous lives, their long struggles and turmoils, and their mighty assurance; and finally, like all human beings, they learn to look for that happiness elsewhere. Then they come over to the other wave to see what they can gain, what they can attain and achieve.

The other wave, which we have named the Orient wave, tells us that sleep is better than waking, death better than life; that non-resistance is essential for happiness, that there can be no liberation without renunciation. It teaches that material things are but the reflection of the life that is beyond. As a pool that is quickly disturbed, but that when calm reflects the clearness of the heavens, the tall trees, the beautiful skies and clouds—so, they say, this life is merely a reflection of that greater life beyond. To perceive and grasp this mightier life which our lives merely reflect, they tell us, we must calm our physical selves, we must renounce self-centeredness, we must give up that which seems to us life itself.

In both the East and the West do we find individuals who may be classed as Oriental or Occidental types. The two types are, in fact, in each one of us. For each desires to possess, each desires to acquire more knowledge; but each also desires to renounce, to yield unresistingly. And each one of us thinks at times that life is a gross illusion, and that death is better than life. But only through



understanding, born of experience, can both sides of our nature be revealed, can both be perceived clearly. To do that, we must establish our goal.

But what is the goal that each of us yearns to attain? What is our aim? What is our purpose? What is our end?

The goal that all seek, whether they come from the Orient or from the Occident, is happiness and the liberation which proceeds from happiness. Once it is established that this is the goal for all, irrespective of nationality, of color, of sex—once we know that this is our goal and this is the aim which is worth struggling toward and achieving—then experience, as such, has value. For the accumulation of experience is intelligence, and the voice of experience is intuition. There can be no religion greater or nobler than *experience*.

To illustrate this point, let us for a moment consider the savage. He does not keep the covers that we give him to use on a cold night. He gives them away the next morning in exchange for pretty, useless trinkets. He does this because he has had little experience, because his memory of suffering on a cold night is short-lived. So, on the next cold night, his body is unprotected and perishes with the cold.

People like that savage exist in every country. Each one of us, in some respects, is like him. Indeed, the majority act like him.

To further illustrate the point. I shall take the simile of a house with many stories. There are people living on every floor, as well as in the basement. The basement, let us say, is comparable to the very lowest stage of evolution, the stage where humanity has just come into being. Then gradually, through time, through knowledge of suffering, these people climb from story to story, till they reach the top of the house where there is absolute freedom, where there is absolute certainty, where there is complete happiness.

Now let us imagine that we are on the third floor of that building, where there are many windows overlooking the same street from different angles. Life after life we wander from one window to another on the same floor, always making progress horizontally, until we have suffered enough, until we have been forced to learn and to see that *real* progress is vertical, not horizontal. Thus by experience life after life we progress slowly from floor to floor, acquiring what each floor has to give us until we are certain of our own knowledge, until we are sure of our own strength.

When you are certain of such knowledge, of such truth, then there is no good or evil; for good and evil are nothing else than knowledge and ignorance. You realize for yourself, out of experience, that your own position, your own happiness, is within yourself.

Most of us depend upon others for knowledge, most of us cling to others for our progress, for our liberation, and for our happiness. But however learned we may be in book-knowledge, however versed in complicated systems, little remains of them when a great sorrow overtakes us, when an overwhelming blow—such as death—strikes us. Then all our theories, all our knowledge—acquired from books and teachings—fade away, and we are face to face with ourselves and our sorrow. And then the direct experience—one's own knowledge, one's own trials, one's own struggles—alone has any meaning. Second-hand knowledge—knowledge that is acquired from others, knowledge that is only on the surface—fades away, and we are left alone and solitary to decide for ourselves what is real, what goal and what end we want to reach.

So for our own knowledge, from our own experience, comes that which we long for; and that is happiness, for happiness is the primary thing, is the vital thing that each one of us seeks. Whether it be happiness gained from religion or from literature, through science or through music, through devotion or through love, it does not matter—



we all seek that happiness which cannot be destroyed, which cannot be driven away by passing sorrows and hard struggles. Once you have gained that happiness, you will understand that happiness means liberation, for the unliberated man is like a cloud that hangs on the face of a mountain and darkens it, a cloud that is chased hither and thither by every passing wind. Like that cloud, we seek rest and abide where we are certain of shelter, at least for the period that we call life. Those who have the desire to establish themselves firmly in their own knowledge, firmly to hold in their hearts this happiness, will gather experience, yielding to it untouched as does a tree in bending to the raging wind.

Because I have tasted this happiness, because I have known what this liberation means, I naturally want to invite everyone to share it, to partake of it, to taste it. But you must first have the capacity to enjoy happiness, to enjoy liberation; you must first have tasted it in your own lives, in your own experience, in order to understand it.

This liberation, this happiness, is not limited to one individual. Every person touches it in moments of ecstasy, every person enjoys it if only for a passing moment. Take the artist: at moments, when he is full of passion, when he is intoxicated with his work, when he has desires and is full of inspiration for his work, then he touches that Kingdom. At such times he knows that Kingdom exists, because he lives in it. But a day comes when, by personal experience, by knowledge of yourself and your sorrows and your pleasures, you will be able to live always in that Kingdom; you will be able to live there even though you may be wandering homeless over the face of the earth.

When a man is liberated, he is beyond all dreams and all illusions, because he is beyond all Karma, beyond all life and death, beyond sorrow and joy, beyond affection and hatred. In him, then, exists all creation, for in him is the Kingdom of Happiness, of Liberation.

## Dr. ANNIE BESANT:

The points that have just been put to you are those of human experience repeated over and over again, life after life. And that has been the message of all the great Teachers who have come to the World, phrased in different words from time to time, but fundamentally and essentially the same. That identity of teaching rests on a truth that is eternal, the truth that God is Bliss and that all life comes from Him alone. That phrase is so familiar in the Orient—Brahman is Bliss—and it has been continually repeated time after time; and every teacher has said, "It is within you and not outside you." You must find it within or you will never find it at all. And that is the ancient message repeated in our age with a new emphasis and meaning, because of the great change which has taken place in the condition of the world. So often that very Being who said "The Kingdom of Heaven is within you" is spoken of as "the man of sorrows," for the only message that He could shape according to the circumstances of His day, was the message that in this world sorrow abounded on every side, and that as long as men sought happiness in this outer world, unhappiness was their lot; and He strove to make them understand this and to console them.

Now the message given to us is still really the same, but it is put in a somewhat different fashion because the world has changed so much. All around us people are seeking for happiness and failing to find it; as they are seeking along the same lines continually, so they experience failure after failure; as they still seek in the fleeting and the changing and the mortal instead of in that inner self, so they do not find the immortal in whom alone can true happiness reside.

But when we are told by personal experience that it can be found, that the Speaker knows it, realizes it, and shows it out in life—as we who know him can testify—then it is I think that we feel more strongly that the ancient message is once more ringing in our



ears and once more comes with the voice of experience, not a theory but a fact to the one who bears witness to that truth. And that is the great encouragement for all of us living in this world who have had experiences of many kinds and have thrown one away after another, always with the one sentence, that happiness is not there. Many of you will remember how, a Sunday or two ago, Mr. Jinarajadasa spoke to you about the search, and how everything, every experience, one after another, was thrown away with the Sanskrit word "*Neti, neti*"—"Not this, not this." And so always, till the One is found, who, being Bliss, gives that final experience of happiness that lasts.

That is the gospel coming to our age, a gospel of happiness; and it is our duty to try to spread it, to spread the great hope, the great possibility, the great certainty that lies in front of us if we will accept it. It is simple, as the truth is always simple when we come to its essence; it is ancient, because all truth is ancient, being eternal. And from that voice ringing down the ages we have heard this truth, which yet we have not accepted. Once

more it is brought to us in an age which offers so much of pleasure to the senses of the body to the mind, to the feelings; but seeking there, we shall not find happiness. Our duty, recognizing the teaching and the Teacher, is to help in the spreading of the true knowledge which alone can make the world happy—a great mission, a splendid privilege; for when once we know that one living amongst us can say "I have found," then the sense of reality comes far more strongly than when all we can say is "I have heard."

That is the great help that Krishnaji brings to us—not only "I have found," but showing the finding in the every-day life of man. In that ever-increasing steadfast happiness lies the great secret of eternal bliss. That is the new message coming to the world in a new form, though so ancient in substance. And because that has now come to us, we have changed our form of Invocation for the Order of the Star, have changed it to a new form because the old one has gone out of date. If you would like it and will stand with me, I will say the new form which we shall in future use:

O Master of the Great White Lodge,  
Lord and Life of all religions:  
we joyfully welcome Thy manifestation in our world  
and pray that Thy Power and Thy Beauty  
may shine forth over the earth.  
Open our eyes that we may know Thee;  
purify our hearts that we may love Thee;  
be born within us that we may recognize Thee without us;  
strengthen us to spread Thy gospel of Happiness,  
that the weary Nations may enter Thy Kingdom,  
and righteousness and peace may flow forth over Thy world.



## The Archetypal Star Camp

Lady Emily Lutyens

With each year of experience our Star Camp will be greatly improved as regards material comfort and efficiency. In spite of the rapid increase in the number of members who have attended, the Camp Management has risen splendidly to the occasion, and the working of the Camp has been, on the whole, extremely efficient and satisfactory.

On the spiritual side, the inspiration given to us by our leaders and, above all, by Krishnaji, has been wonderful, and members have returned from the Camp with fresh enthusiasm and renewed energy to enable them to carry on the work of the Star in their respective countries.

But in spite of these two facts, we have not yet arrived at achieving the ideal Star Camp, nor shall we do so until every member who attends the Camp contributes his and her share to the realization and production of what we may call the *archetypal Star Camp*. The achievement of material efficiency depends on the co-operation of every member; the inspiration which Krishnaji can give to us depends upon the receptivity of every member.

What ideal should we set before ourselves in order to bring about the realization of the archetypal Star Camp? Krishnaji has given us the motto which should lie at the root of all our activities: "Live nobly." Cannot we take this as our ideal, at least for the week in which we come together to meet with Him who is the embodiment of nobility? And, in considering how we may accomplish this, let us first see what things we are all in the habit of doing at the Camp which are the reverse of noble.

To be selfish and inconsiderate of the comforts and wishes of others is obviously to be the reverse of noble, and yet how many there are at the Camp who disregard the Camp rules which have been carefully thought out and framed for the benefit of all? There are those who refuse to keep quiet after the appointed hour for silence, thus disturbing the

sleep of their neighbors; those who persist in dressing in the bath cabins and remaining for thirty-five minutes while other members have to wait outside in the cold; those who throw rubbish down the lavatories in spite of repeated notices, thus stopping the drains and imperilling the lives of all the Camp. At meetings there are those again who jostle their neighbors in the endeavor to secure the front seats or who persistently place chairs in front rows contrary to Camp rules, thus obstructing the view of the people seated on the ground. Such conduct is the reverse of noble and unworthy of members of the Order.

We shall not achieve our archetypal Camp unless we all come to it in a different spirit. We should not come out of mere curiosity or just with the desire for a holiday, but we should come in the spirit of consecration. That week at the Star Camp should mark an epoch in the lives of all members who attend it. It should be something for which to live, to dream, to plan, to sacrifice during the whole year. During that week, we come together to meet face to face with our Teacher, to live for an enchanted week in His Garden of Happiness. This does not mean that we should go about with solemn and pious faces and hushed voices, but that we should be full of "Serious Joyousness" and dedicated purpose. It means that we should be full of that spirit of real kindness that naturally prompts to refined courtesy and fine consideration of others.

We should come to the Camp as to a great festival for which we have thoroughly fitted ourselves through months of careful preparation, physical, emotional and mental. We are all of us willing to make monetary sacrifices, but it is even more important that we should make sacrifices of all those things in ourselves which are incompatible with nobility: false and selfish emotions, narrow and prejudiced thoughts, unkind and undignified actions. These are the things which should have no place in our Star Camp, but we should each bring to it our contribution of love, of harmony, of beauty. The Camp is held among the beautiful woods of Ommen where Nature



plays her part so wonderfully in contributing to our happiness. We should resolve that nothing in us should jar or be in disharmony with that beauty.

If in that spirit of consecration and dedication we come to our Star Camp of 1927, we shall no longer deserve the sad reproaches of Krishnaji, and we shall succeed in making it the archetype for all future Camps.

## The Balance Sheet

E. A. Wodehouse

On that far night when I shall kneel in awe  
Before the Rulers of my life and fate,  
And on the Volume of Eternal Law  
Swear the great oath that none may violate;

When, on that night, laid open at their feet  
My book of compt shall show one reckoning  
done,  
The page turn'd o'er, and on the virgin sheet  
Their Seal, to mark another new-begun;

Then when, upris'n, I take my pen to write  
The earliest Note on that unblemish'd scroll,  
How shall I strike the Balance for that night  
And cast the Debit-Credit of my Soul?

*Credit: by partnership—the boundless hoard.  
Which ever spent ever remains the same,  
Of that immortal Trust, upon Whose Board  
Mine is the latest and the humblest name.*

*Debit: all ancient debts of self to Self,  
To be paid back in currency of pain,  
In notes of hope deferr'd, or sorrow's pelf,  
Ev'n as the Great Accountant shall ordain.*

*Credit: the bond of this new-plighted Troth,  
Which, like a little sum put out to breed,  
The swelling interest of aeonian growth  
Shall, by God's mercy, turn to wealth  
indeed.*

*Debit: all faults yet lingering unredeem'd,  
Each uncompounded weakness, that alack!  
Mars the fresh page, which for a moment  
seem'd*

*So clean, with margin-notes for reference  
back.*

*Debit—or Credit: ah, what maze is here?  
For One there is, who, smiling, bids me  
write  
There on the Credit side, as guerdon clear,  
What, by adoption, I have won tonight.*

I was His liege, He says, ere sight had given  
Knowledge to faith; still follow'd Him,  
unknown;  
Listed His voice; have yearn'd and toil'd and  
striven;  
And by such claim have made the Prize  
mine own.

Mine own? that Guerdon?—Nay but, Master,  
nay!  
Who was it, then, that pledg'd, in my distress,  
Himself as Guarantor, and bade Life stay  
Her execution 'gainst my nakedness?

Whose was the purse that, ever freely lent,  
Eked out my poor pittance? Whose the  
wealth,  
That, wisely placed, became my increment,  
Cover'd each loss and made me rich by  
stealth?

Were they not Thine?—Then, Master, ev'n  
to Thee,  
Ev'n though Thou bidd'st, this thing shall  
be denied!  
I cannot do what Love would ask of me—  
I write the entry on the Debit side!

*Debit: to Him, for all that I inherit,  
All that I am—alas, too poor a meed!—  
Henceforth, the very life-blood of my Spirit,  
Paid drop by drop in thought and word and  
deed.*



## Shri Krishna and Krishnaji

ANNIE BESANT, D. L.

The Plymouth *Evening Herald* had an interesting report of an interview with Krishnaji on his arrival at that port. I quote some portions specially interesting for other readers:

Asked if he described himself as the "new Messiah" Krishnaji said that was not the proper term to apply to him. "I think it is the wrong word," he added, after a moment's reflection. "I am a messenger of religion. It is utterly wrong that I claim to be the second Messiah, but I claim however that my aim in life is to uplift. . . . I feel I have the spirit of Krishna. He has been my Christ, and in keeping that ideal I have studied Him closely, keeping everything else out of my thoughts. . . . My whole thoughts are concerned with religion. I have no time for anything else. . . . I feel that I have found happiness which is really lasting, permanent, eternal, which does not depend on any person or any thing. Hence I want everybody to share it."

The peculiar joyousness, which has characterized him since his preliminary training was finished, continually recalls the Shri Krishna of the flute, for it radiates from him and evokes a similar feeling in those who are near him.

Shri Krishna and the Lord Christ were and are manifestations of the same Great Being, and our Krishnaji is a manifestation once more of that same Being. To the East he will be Shri Krishna; to the West he will be the Lord Christ in the future, even if He be despised and rejected now as in Palestine. What matters the superficial judgment of the day? The future justifies the children of the Wisdom, and they who abide in the ETERNAL do not trouble themselves as to the judgments of the moment.—*The Theosophist*.

I want to attain the Ultimate Truth. I want to reach the state where I know for myself that I have engineered . . . so that all the little struggles, the little turmoils, the little disturbances of life . . . do not upset me, do not cloud the vision of Truth . . . The perfect tranquility of mind and of emotions.  
*The Kingdom of Happiness.*

## League of Parents

LADY EMILY LUTYENS

I have received many enquiries as to the organization of the League of Parents and I am accepting the courtesy of the Editor of *The Server* in order to reply to my correspondents. Let me first say that it was never my intention to start a new and elaborate organization with rules, officials and subscriptions. We have already too many of these. My idea was rather to draw together in quite an informal way the many who, whether members of the Star or not, were desirous of equipping themselves for the task of being worldly parents of the children of the new civilization, and there must be many of these quite outside the Theosophical Society and the Order of the Star. It is often a help to young parents to be able to talk over their difficulties with other young parents who are experiencing the same problems as themselves and also, but perhaps more rarely, to ask the advice of older parents who have been wise enough to learn by their own mistakes!

For this purpose I suggested that in every group of the Star and in every Lodge of the Theosophical Society, a Parent's Group should be formed, to which any parent who is in sympathy with the ideals of the League may be admitted. It is obvious that these groups will have to be formed locally and not from a center. If each group will keep some record of its meetings and discussions these might be sent to me for the moment as a focussing point and they could later be summarized for the benefit of all other groups.

Perhaps I might be allowed here just to make a few suggestions as to the way in which the groups might take up the study of their problems. Different problems will

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\* In my first article in the *Herald* of April, 1927, I suggested the formation of a Star League of Parents; but as it is my hope that parents who are not Star members will also join this organization, I think it will be best to drop the distinctive title. E. L.



arise for parents according to the age of the child with which they have to deal, and therefore it might be well to divide the subjects discussed into sections. For instance, taking the first seven years as one section, there are certain special points which should be specially considered by all wise parents.

1. Physical health. It is probably in the first seven years of a child's life that the foundations are laid which will bring about health or the reverse in future years. No detail of health is too small to be studied and as in all questions of education each child has to be dealt with individually. While there are certain broad principles of health which may be followed yet each individual child will react differently to those principles. May I here speak of a new Society which has recently been formed in England (The New Health Society, 39 Bedford Square) which is doing most admirable work in educating the public in the laws of health. It publishes a monthly Magazine at the cost of sixpence entitled *New Health*, which contains very useful articles and suggestions and which might prove of great value to all young parents.

To mention here one small point which is too often overlooked by parents and which is the cause of physical disaster in later life. There is a school of doctors who now declare that practically all disease arises in the first place from intestinal infection which is generally the result of neglect in childhood of Nature's most important law that the exports of the human body should equal the imports.

2. Another most important point to remember is that it is in the first seven years of life that habits are formed which become automatic in later life. The Jesuits were right when they placed such importance upon the first seven years of a child's life.

The next seven years are important from the standpoint of education, the beginning of the mental training and the guiding of the emotions. It is during these seven years that the school plays such an important part in a child's life, it is also during these years

that the important factor of public opinion begins to count. It is a fact with which all parents must reckon that the influence of contemporaries, and of convention and fashion will always have an incalculable influence in the child's life. May I give a particular instance to illustrate my point. It happens to be the fashion at the present moment among young girls to be thin, to approach as nearly as possible to the figure of a boy. In this endeavor many girls are ruining their health and making themselves hideous to all who believe that Nature is more beautiful than fashion. But parents may protest in vain against this absurd fashion, the girls are influenced by their contemporaries alone and they will continue to ruin their health until the fashion changes and public opinion veers round to the normal. Parents must be prepared for these contingencies.

The third period between the ages of fourteen and twenty-one presents the difficulties connected with adolescence, and the child has to learn to manage the complicated mechanism of his own personality and how to adjust that personality to the needs and requirements of the world in which he is living.

These three periods each have their peculiar difficulties and problems, and I therefore suggest that groups should take up one or the other according to the needs of the particular parents who make up the group.

May I finally suggest that it would be very helpful if different groups as they are formed would draw up a syllabus of study for their members and a list of subjects on which lecturers might be invited to speak or on which discussion would be helpful. The Editor of *The Herald* has very generously opened his columns for useful suggestions, articles, questions or correspondence on these subjects and I much hope that parents will avail themselves of the opportunity.

(The columns of *The Server* will also welcome such suggestions, articles and questions and correspondence for its columns. Ed.)



## To Him Who Gave Me The Power to Love

Philip van Pallandt van Eerde

Through long weary lands have I trodden in search of *the law of Love*, untold suffering have I endured, untold suffering have I given.

Often was I sure of having found this law which could give me lasting happiness, but within moments, hours, or days all would vanish and life became again a restless searching.

Indeed have I discovered that the road of the mystic lies over great mountains and through deep valleys, but never did I end my longing to find this one law I knew existed.

My longing to give love to those who needed love was as great as my desire to relieve the suffering in their pain.

All the long journey I knew that somehow I could be used to give love, but never did I see Light for any length of time.

Ever since childhood have I sought Thy wondrous Laws; two were given me when young and now another is granted.

The joy is unspeakable, too much for one to bear and fully understand. Yet it is so simple for it is only the law of giving. Any child can understand it, and yet how difficult to measure are its depths.

One day while trying to relieve a comrade from pain I found this law; it was *so* simple, it was as if my hand stretched out, by itself poured forth the power of healing from unknown Worlds.

I then learnt that the Power of Love is endless *when the mind is fixed on Thee*. Secondly, that *the desire to help* is the only means of opening the Human Channel for Thy Power to flow forth.

Yes, compassion that is strong, and above all steadfastly bent on Thee, is the condition of victory.

Even as the moon could not shed forth light to the world if it did not reflect the sun's rays, even so cannot man shed forth any light if he is not reflecting the light of God.

Surely this is simple to understand, yes, but only he who has suffered as the mystic can, knows how difficult it is for man to comprehend God's Great Laws in all his bodies.

Time will surely tell if I have suffered sufficiently to have drunk enough of the Wisdom of this law, but a law once found through years of suffering can never be entirely forgotten, for its intense joy has made an imprint which can never be washed out.

From glory to glory one ascends, daily feeling the law of love to be fulfilling itself, and without end does its road ascend, for surely have I not felt, from my youth up, the unfathomable seas and the endless vistas of Love?

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## O Friend

"O friend,  
Leave Heresy to the Heretic  
Religion to the orthodox  
But gather thy Truth  
From the dust of thy experience."

We wonder and wish and dream and hope and imagine and make-believe. And each one of us wishes his own wish and dreams his particular dreams, wonders at his very special query.

And no one truth is like any other truth. Nor two peas are ever alike.

You have your truth and I have mine and we shall never be able to quite blend them. Like the unseizable present, truth is forever shifting, growing as fast as we grow, giving to us just as much as we give of ourselves to it.

All truth is dangerous when mixed with too much compromise; (a little compromise is



*almost* always necessary—you see I have underlined the almost)—for somehow it grows very heavy then and cumbersome to carry; it tears at your heart with its weight. And it ferments, and bubbles, and becomes unruly and violent with an ugly, choppy violence and you are infinitely distressed, for your truth should not be an evil explosive within you.

Be careful with your truth.

\* \* \* \*

It is so nice to obey and so nice to be taught, that we often regret the time when all decisions were made for us and when we could learn by asking. We could play then at playtime without wondering whether it was really playtime. Someone had said it was.

It is nice to follow, for the trail has already been blazed. (Sometimes, of course, the trail leads nowhere; but that is still another story and often a very funny one.) Others have cut down the grass and filled the hidden crevices and evened up the road before we step on it.

It is pleasant and cheerful to have fellow-travelers; it is safe; at least, it seems so.

Go with the crowd if your truth cannot people your solitude.

\* \* \* \*

The teacher is wise and patient; his words are simple when he tells of what he has seen. We listen, we understand and we are filled with happiness because we too begin to see what the teacher has seen. It is best for the teacher to look first, then to tell us, then we will look where he points. The teacher is wise and patient.

The teacher's words are still quite simple, but they have no meaning any more. Where he points we find but nothingness. What has happened? Who is dumb, who is blind?

Teacher, your words are so clear that they puzzle me and your eyes reach farther than mine. Or is it I who have learned more than you have taught me?

Who knows? But is it a reason to turn against the teacher or to break faith with yourself?

\* \* \* \*

Why should I trust the knowledge of

others—however vast and intricate it may be—if it is foreign or contrary to the things that really matter to me. How can anyone tell me what makes me smile; do I not know when I care? Please do not try to tell me that my heart should not feel sorrow, when it is bleeding its life blood away because of that sorrow. You cannot die for me, you cannot love for me; why do you want me then to be happy of your happiness? I would like you to show me your way; I will also try yours and yours and yours; but do not get angry if at the end I find a way that all of you have overlooked. It might not be as good as yours, but it is the one I have seen in my dream.

\* \* \* \*

"O friend gather thy Truth from the dust of thy experience." A pinch of that dust will hold more truth than all the tales that the wisest ones can tell you of *their* experiences, as no amount of study, nor hours of deep thinking will teach you the language in which those tales are told you; guessing is always hazardous.

Remember the tower of Babel; build your own little house fitted to your size and do not try to emulate God—nor any one else for that matter. You are your best standard. You hold infinity.

MIMA DE M. PORTER

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## Krishnaji

M. E. L.

We are heaping ashes upon your flame; the deluge of our devotion quenches your fire.

We strive to grow, and in growing we choke you as a field of nettles chokes the flower in its midst.

You have raised us to where we can see the earth and the heaven, but if we turn always to you, you alone will see your reflection in our faces, and those behind us will see but a black shadow. But if we turn outwards, your light will be always behind us and all will see in us your irradiation.



## Bishop and Mrs. Arundale

It is quite natural that we should all be looking forward with intense eagerness to the arrival of these guests who are expected to tour America from the last of August until the middle of November. We are privileged indeed to have them in America and one can not estimate the spiritual and educational, as well as personal, benefits their presence will confer. Members of the Star in the East remember with deep gratitude that Bishop Arundale is the Founder of the Order and his presence will mean an added benediction to that given it, especially this year, by its Head and its Protector having also been in our midst.

The first activities of Bishop and Mrs. Arundale are planned for the Chicago Convention of the T. S., August 27th to 31st.

We are indebted to Dora van Gelder for a word picture of Mrs. Arundale published in *The Messenger*, as follows:

I have known Mrs. Arundale, Rukmini as she is to her friends, for some time and I think she is one of the most charming young people I know. She is quite young and not very severe and solemn to look at but on the contrary very full of fun, and, like all American young people, she is very interested in new things and even likes to go to the movies. But with all, she has that sense of dignity which characterizes the women of her race, as, after all, Indian civilization is so much older than ours and they have an innate sense of dignity. Last year in Sydney I organized a picnic as Rukmini had told me she had never been to one, and she was delighted with it, especially when she was allowed to do some rowing as she is interested in sports like rowing and swimming.

Mrs. Arundale is lovely to look upon, as she is always dressed in her own Indian dress. The sari I think is the most beautiful dress in the world. She has never worn our ugly western clothes which look clumsy beside the graceful flowing folds of her beautifully color-

ed Indian silks. Her clothes are "an outward and visible sign of an inward and spiritual grace" as she herself has a great love for beauty and art, and has a great knowledge of the art of her own country and can talk most interestingly on this subject. This appreciation of beautiful things is an integral part of her nature and to hear lovely music or to see beautiful dancing gives her intense joy.

Another striking thing about this young girl is her decisive mind and her adaptability to size up a situation at a glance and with great sweetness and yet great firmness to do what she deems right. Rukmini is quite shy even if she is so self-possessed and I think it might be well to remember when we meet her that in India it is not the custom to express our emotions effusively however strong and genuine they may be. It would embarrass her if we should rush around her and be too effusive in our emotions.

You will all enjoy Bishop Arundale and you will all love Mrs. Arundale for her sweetness, strength of mind and her beautiful personality.

Dr. Ernest Stone has given us the following points about Bishop Arundale:

1878—Born December 1st. Educated in Germany, France, Switzerland and Italy.

1895—Entered St. John's College Cambridge University. Joined the Theosophical Society.

1898—B. A. degree with Honors.

1901—M. A. degree. After leaving Cambridge University, studied in the National Archives in Paris, specializing in History.

1902—Associated with Dr. Besant in foundation of British Empire Division of Universal Co-Masonry.

1903—Joined the staff of the Central Hindu College in Benares, India, at Dr. Besant's request, subsequently becoming Headmaster and afterwards Principal of the College.

1911—Founded in Benares on January 11th, the Order of the Star in the East to proclaim



the near advent of a great World Teacher, Mr. Krishnamurti subsequently becoming its head.

1913—Resigned principalship of the Central Hindu College to assist Mr. Krishnamurti and his brother in their studies and travels in Europe.

1916—Entered Indian political life, and became Organizing Secretary, Home Rule League, of which Dr. Besant was President. Organized the whole of India, and attended and spoke at the Indian National Congress.

1916—General Secretary to the English section of the Theosophical Society. Also engaged in war work in England.

1917—Interned with Dr. Besant and Mr. B. P. Wadia by the Government of Madras on account of political activities. Released after three months internment through the organization of public opinion, partly by Mr. Ghandi. The same year organized, with Dr. Besant and Rabindranath Tagore the National University of India, becoming its Principal and Head of the Teachers' Training Department. From this University received honorary Degree of Doctor of Letters for services rendered to Indian education for twenty years.

1918—Became President of the Madras Labor Union, the oldest Trade Union in India, with a membership of many thousands, and took active part in labor work. Later on nominated as Labor's representative at Geneva, in connection with the League of Nations, but not accepted by the Government of India. Also in 1918 became Private Secretary to Dr. Besant.

1920—Married Srimati Rukmini, daughter of highest caste Brahmin, amidst storm of opposition from the orthodox in all parts of India; public meetings held everywhere, and the press active in opposition.

1922—Appointed Minister of Education in the Government of the Holkar State, Central India, by the Maharaja of Indore, and enjoyed His Highness' personal friendship.

1924—Left for Europe on a tour to study political and educational conditions in various European countries.

1925—Entered Liberal Catholic Church, subsequently becoming a Bishop.

1926—Became General Secretary to the Australian section of the Theosophical Society. Established the Theosophical Broadcasting Station in Australia, and a monthly journal entitled *Advance Australia*, taking very active part in political, humanitarian, and social life of Australia.

1927—Re-elected General Secretary of the Australian section, afterwards leaving for a world tour.

*Note:* Dr. Arundale has been specially associated with Indian political and other leaders in India's regeneration, including Rabindranath Tagore, Mr. Ghandi, and others. For some time he edited Dr. Besant's Home Rule newspaper, *New India*. Dr. Arundale is particularly interested in Home Rule for India, in Internationalism, and in Education; also in the specific development of individual nations toward the fulfillment of their definite and individual destinies.

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### A Wish

I wish I could send you the happy ray  
Of sunshine that is mine today  
And in exchange might be allowed  
To take possession of your cloud.  
I'd be so glad to help you through  
To brighten up the day for you.

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"Light is but one, though we see it dispersed over walls, mountains, and numberless other things. There is but one common substance, though it is divided among millions of separate bodies. There is but one soul, though it is divided among an infinity of bodies and individuals."

*Marcus Aurelius*



## Community Adventures in America

Max Wardall

(Continued from July number)

One would scarcely expect New England, with her stubborn soil and Puritanic traditions, to give birth to an heretical faith; yet, in the year 1848, she gave us the Perfectionists—a sect which outraged all the settled doctrines of Calvinism.

The most damning heresy of the new sect was its denial of human depravity and the assertion that under proper conditions man was capable of attaining to perfection.

From this claim they derived their name, "Perfectionists."

The Founder of this sect was John Humphrey Noyes, a minister and a graduate of Dartmouth College and of the Yale Theological School. Born of a good family, cultured and refined, aspiring and deeply religious, Noyes was yet in most matters a born radical. Renouncing in early life the traditional religious beliefs of his family, he gathered about him a few followers, mainly New England farmers of moderate means, and made known his new faith. He boldly proclaimed that the ideal of human life is perfection, that perfection was to be obtained by immediate and total cessation from sin. This condition of sinlessness was not to be obtained by obedience to a dry, negative code of laws, but by the slow cleansing of the spirit through actual mystic experience, during which the aspirant came into close communion with God. This direct contact with God destroyed selfishness and put an end to evil in the heart. Jesus Christ was recognized as the Salvatory Agent in human redemption. All in all, this interesting cult was a curious blend of scientific mysticism and Christian theology.

Having established himself thoroughly in the confidence of his followers, Noyes, in the

year 1838 settled at Oneida, N. Y., with a band of about fifty people and began community life on a small tract of Indian land. Their first efforts were towards agriculture and horticulture but later their activities were extended to blacksmithing, lumbering, and manufacturing. Noyes, himself, worked with unflagging zeal. He must have been an ideal leader, as he appears from time to time functioning in the colony as farmer, mechanic, brick-mason, teacher, editor, and minister. It is in the role of the teacher that he appears at his best. There is one phase of his religious teaching with which we are especially concerned; it is that which bears upon the practice of community life.

Like the Shakers, Noyes maintained that community of goods and persons was taught and commanded by Jesus and that communism is the social state of resurrection. The substitution of unselfishness, co-operation, love, and sacrifice, for covetousness, competition, and hatred, is possible only in the community life. In this, the Shakers and the Oneida colonists agreed. The Shakers said that marriage was anti-communal and contrary to the virginal example of Jesus, and forbade marriage in colony life. Their principles required complete and absolute celibacy.

The Perfectionists had a somewhat different view. They maintained that men and women, organized into families, each aggressively determined to get the most for themselves, are anti-social and that such relationship was incompatible with colony ideals, inasmuch as marriage is proprietary and fosters ambition, selfishness, greed and discord. The colonists of Oneida, however, did not believe in celibacy, but looked upon the sex relation as something inherently ennobling and, under proper conditions, an incentive to communal harmony. Noyes, who was the brains of the organization, devised therefore what is known as a community or complex marriage. He claimed that the community system, divinely commanded, extended to persons as well as to property, that no man or woman has any exclusive right to the person of another. Be-



lieving that family ambition and aggressiveness resulting from marriage were the primary cause of the covetous habits of the outside world, it was contended that no successful colony could operate where marriage existed. Group solidarity, loyalty, and unified fraternity must come about through complex marriages within the community. From this theory evolved an unprecedented combination of polygamy and polyandry, which, to the amazement of the world, and probably to Noyes himself, appeared to work admirably.

The actual social basis of the colony which flourished from 1848 to 1879, is not easily defined, inasmuch as a complete change took place in 1879 wherein the system of complex marriage gave way to the conventional modes of the modern world. We have not been able to ascertain to what extent polygamy and polyandry were actually practiced during the period of thirty years, but it is certain that men and women, entering the colony, began the practice of community life with all its implications, discarding the conventional bonds of marriage. Their customs, at first, created a great deal of hostility among neighboring peoples, but this soon gave way to a feeling of tolerance and even good will. This was due in some measure to the fact that the colonists were uniformly polite, cheerful, and honorable in their relations with strangers and were among themselves systematic, punctual, industrious, and unselfish.

It must be understood that the colony members at Oneida were not encouraged to promiscuity in sex relations but were enjoined to consider themselves married as a group, bound in a loyal bond of fellowship.

The members met in the "Mansion," their common dwelling place, each evening for discussion and social contact. The life appears to have been a happy one. The freedom from restraint and the large measure of personal liberty that permitted temperate sexual union when desired, without sense of guilt, acted as a sedative upon moderate human passions. It is claimed that the free and spontaneous relations existing at Oneida, actually discouraged

morbid sex interests and extreme sentimentality. The colonists were consistent in their beliefs. They maintained a definite course in sex education which consisted of clean, wholesome instruction involving knowledge of what, in modern terms, we call "contraceptives." Where parenthood was desired, the eligibility of the aspiring parents was determined by a colony board. The leaders actually worked out a system of eugenics called "stirpiculture" in which heredity factors in the parents were studied and balanced, and a positive plan for race improvement was devised and instituted. In all the history of mankind, this brave and deliberate effort at racial betterment stands alone.

The economic basis of the Oneida colony embodied some admirable features; co-operative housekeeping, a simple and wholesome standard of living, short working hours, attractive occupations, change of routine, common participation in the output of pooled industries, and a generous measure of personal liberty.

After the first struggle was over, the colonists gradually acquired large tracts of land, cultivating these areas with great skill and care. They gained a splendid reputation as makers of rustic furniture, traveling bags and traps, all contrived with great ingenuity. The business of the Perfectionists, both at Oneida and Wallingford — a nearby extension — was conducted with great efficiency. The system of internal administration was so arranged that, not only was there a careful record of profit and loss on the entire enterprise, but on each branch of industry as well. There were at one time forty-eight departments, each presided over by a Head. These forty-eight Heads constituted the business Board, which met every Sunday morning and discussed the work of the preceding week and planned for the next. Once a month, the Heads of the departments sent in their accounts to the bookkeepers at the Board meetings; any member of the community might appear to petition or object. An honest attempt was made to have the general assent of the people on every new



enterprise. At the beginning of the new year, each department sent to the Board its estimate and a budget that was prepared as in the case of our modern municipalities. Members of the colony were consulted as to their tastes and abilities before being assigned to labor, and unpleasant and disagreeable tasks were frequently changed. It was the habit to change young people from one employment to another that they might master a number of vocations.

Some of the brightest children were sent to technical schools in the outside world to acquire proficiency, and upon their return were given positions of responsibility in the industries of the colony.

New members were received with greatest circumspection. Mr. Noyes is quoted as saying "a great amount of discrimination and vigilance has been exercised by the Oneida colony from first to last in regard to our fellowships, and yet it seems to me it is one of the greatest miracles that this community has succeeded as it has."

We agree with the eminent founder of the colony. Oneida stands as one of the miracles of social organization.

Perhaps the practice of public criticism that prevailed at Oneida had something to do with the remarkable growth of the settlement in unity and prosperity.

Early in the life of the colony regular evening meetings and the habit of mutual criticism were established as settled ordinances.

Mr. Noyes regarded the practice of mutual criticism as the corner-stone of practical community life. Vain, uncongenial, selfish, and disorderly elements were speedily eliminated by this method, he maintained.

The principle was as follows:

Recognizing that gossip, condemnation, slander, and back-biting, are invariable failings of human nature and when given free reign will ruin and destroy the best organized community, a method of mutual criticism was

adopted, which permitted the expression of these tendencies in a manner both stimulating and constructive.

At the daily evening meetings, rooms were set apart where members adjourned and invited criticism of themselves, with respect to disposition, dependability, character, industry, habits, etc. Usually a committee of eight was selected by the gallant subject himself, to conduct the criticism. Usually those chosen were people best acquainted with the subject. Utter sincerity was expected and was given. The subject was not permitted to reply. The ordeal was a terrific test of the individual, but singularly enough, however painful and humiliating the ordeal was there always appeared to be plenty of volunteers. In general practice, injustice was rarely done to the subject.

Charles Nordhoff, the founder of the present village of Ojai, California, who visited the colony in the year 1874, records, as an eye witness, a most amusing and instructive account of the criticism cure:

"On Sunday afternoon, by the kindness of a young man who had offered himself for criticism, I was permitted to be present. Fifteen persons besides myself, about half of whom were women and about half young people under thirty, were seated in a room, mostly on benches placed against the wall. Among them was Mr. Noyes himself, who sat in a large rocking-chair. The young man to be criticized, whom I will call Charles, sat inconspicuously in the midst of the company. When the doors were closed, he was asked by the leader (not Mr. Noyes) whether he desired to say anything. Retaining his seat, he said that he had suffered for some time past from certain intellectual difficulties and doubts—a leaning especially toward positivism, and lack of faith; being drawn away from God; a tendency to think religion of small moment, but that he was combating the evil spirit within him, and hoped he had gained somewhat; and so on.

Hereupon a man being called on to speak remarked that he thought Charles had been somewhat hardened by too great good-for-



tune; that his success in certain enterprises had somewhat spoiled him; if he had not succeeded so well, he would have been a better man; that he was somewhat wise in his own esteem; not given to consult with others, or to seek or take advice. One or two other men agreed generally with the previous remarks, had noticed these faults in Charles, and that they made him disagreeable; and gave examples to show his faults. Another concurred in the general testimony, but added that he thought Charles had lately made efforts to correct some of his faults, though there was still much room for improvement.

A young woman next remarked that Charles was haughty and supercilious, and thought himself better than others with whom he was brought into contact; that he was needlessly curt sometimes to those with whom he had to speak.

Another young woman added that Charles was a respecter of persons; that he showed his liking for certain individuals too plainly by calling them pet names before people; that he seemed to forget that such things were disagreeable and wrong.

Another woman said that Charles was often careless in his language; sometimes used slang words, and was apt to give a bad impression to strangers. Also that he did not always conduct himself at table, especially before visitors, with careful politeness and good manners.

A man concurred in this, and remarked that he had heard Charles condemn the beefsteak on a certain occasion as tough and had made other unnecessary remarks about the food on the table while he was eating.

A woman remarked that she had on several occasions found Charles a respecter of persons.

Another said that Charles, though industrious and faithful in all temporalities, and a very able man, was not religious at all.

A man remarked that Charles was, as oth-

ers had said, somewhat spoiled by his own success, but that it was a mistake for him to be so, for he was certain that Charles' success came mainly from the wisdom and care with which the society had surrounded him with good advisers, who had guided him; and that Charles ought therefore to be humble, instead of proud and haughty, as one who ought to look outside of himself for the real sources of his success.

Finally, two or three remarked that he had been in a certain transaction, insincere toward another young man, saying one thing to his face and another to others; and in this one or two women concurred.

Amid all this very plain speaking, which I have considerably condensed, giving only the general charges, Charles sat speechless, looking before him; but as the accusations began to multiply, his face grew paler, and drops of perspiration began to stand on his forehead.

"All that I have recited was said by practiced tongues. The people knew very well how to express themselves. There was no vagueness, no uncertainty. Every point was made; every sentence was a hit—a stab I was going to say, but as the sufferer was a volunteer, I suppose this would be too strong a word. I could see, however, that while Charles might be benefited by the 'criticism,' those who spoke of him would perhaps also be the better for their speech; for if there had been bitterness in any of their hearts before, this was likely to be dissipated by the free utterance."

The colonists used criticism as a remedy for disease as well.

It must also have a most bracing and invigorating effect upon patient and administrators alike.

The Oneida settlement, since its re-organization has become a stock company and is still flourishing, but its social life has become wholly conventionalized.

(To be concluded)



## From the National Representative

JOHN A. INGELMAN

September again, and we stand at the beginning of a new Star year.

On September 1st our Star work should re-incarnate in a still more intense outer activity, prompted by an all-compelling Love and Devotion to our Great Lord, in Whose vineyard we have humbly offered ourselves to be His trusted workers.

As we review the bygone Star year, how much have we all in America to gratefully acknowledge. Foremost, and above all, the tremendous inspiration, the exquisite happiness of having our Head and our Protector amongst us for so many months. The blessing of their presence was limited only by our own response. Through them we have gained a far keener and deeper sense of the stupendous adventure now beginning to unroll itself before us. We need, though, from our side, feel no surprise toward those who have not seen, and consequently must question or wonder if we do not belong to the class of the deluded. But for us who have touched more or less the splendor of the Real through them, we cannot doubt any longer. As we contact the Real, the shadow-forms lose their power of illusion.

Our Star membership in the United States is not great. We number now, after having dropped our inactive list, 3500 active members. But the Spirit of Brotherhood, of love, of perfect dedication to the World Teacher, and His chosen disciple, Krishnaji, is not measured by numbers. Every day I see that Spirit manifested in the long row of letters which uninterruptedly pour into Headquarters; documents full of human life; oftentimes only a few brief outlines unveil strong characters who have come out from under the purifying fire of the refiner. Some letters say still less, but reveal, by the inner power of every writ-

ten word, the rare beauty of souls arrayed in white. Through them all, from all stations in life, radiates a glow of devotion, of joyous willingness to self-sacrifice, in His Name.

You will now perhaps more easily understand how happy is all our work at your Headquarters, and how privileged and grateful all of us are to be allowed to be here. My admiration goes out sincerely to my co-workers for the beautiful spirit they manifest, as well as to that fine group of helpers who are ever ready to assist us here at any time and on a moment's notice; to our Field Secretaries, to our Self-Preparation Group Leaders, and all our devoted workers everywhere.

Now I know that I speak for every one of us when I offer to our splendid Editor, Mrs. Marie Russak Hotchener, our deepest gratitude for her excellent work in connection with our magazine. We can all see how, in her able hands, *The Server* has never ceased to grow in size, in interest and in inspiration.

Day, and oftentimes far into the night, she toils for *The Server*, holding to that one ideal of making our National Magazine as perfect as humanly possible, an offering laid reverently at His Feet, with the cherished hope that the Lord of Love may deign to accept it as a channel for His Divine Life.

Brothers of the Star, let us each one during the coming year make it a sacred, irrevocable duty to try to live the life in His Name, not to theorize, or speak idle words.

As we now, at the beginning of a new Star year, return to our labors for Him, it should spell for every earnest Star member a continuous Self-discovery, a steadily, more profound Self-realization. By means of this realization of the One Self, we become at last freed from the tyrannical domination of the



little self of our personalities. The age-long prison-houses of our bodies must be forced wide open by the strong Light of an illumined Consciousness. Thus liberation, which is the note our Head is now sounding forth to his assembled group at Castle Eerde, is gained. He says: "I am liberated, and I will show you the way also to be free. I have found liberation. You can also find it if you will." And again he has said: "When a man is liberated, he is beyond all dreams and all illusions, because he is beyond all karma, beyond all life and death, beyond sorrow and joy, beyond affection and hatred. In him, then, exists all creation, for in him is the Kingdom of Happiness, of Liberation." Nothing short of liberation ought to satisfy any one of us. Liberation, not for our own personal glorification, but for the Glory of the One Self. We must be only too willing and jubilant to give up life in any one separate form, just so that the splendor of God be made more manifest.

Oh, the weariness of limitations, the comedy of fooling oneself, the pettiness of personal desires! But to get outside one's own circle, we have to escape our hardened mental shells. We do not even understand that our famous self-conceit is most often an unconscious protecting shell, hiding from us the pitiful sight of our own smallness. A certain depression is almost inevitable as we begin to see our own personalities, though fortunately transcendable as we forget ourselves and begin to live in others, as we sense more and more the glory of the One Life of the Universe. The innate cosmic urge for moreness, for expansion, leads every one of us slowly but irresistibly toward liberation, back to union with God. This urge lies at the root of all desires, is the inmost seed hidden in every craving. It drives us, apparently mercilessly, onward through possessions and gratifications, through pleasures and pains, through degradation and darkness—on and on goes the wild race, life after life. Through the refining fire of suffering, this cosmic urge gradually reveals itself transmuted as the search for God in everything and everywhere.

In proportion as the God within each one

of us shines forth, the more intense becomes our yearning for Divine Love and Beauty, Truth, and Strength—God manifest.

I understand that at the present Ommen Camp Congress plans are to be discussed and formulated for future Star activities. Consequently, we must all be prepared for many and perhaps great changes. At a period like this, at the very beginning of the Lord's Ministry amongst us, it is self-evident that there must be changes. But one thing I know; that whatever changes are decided upon, here in America we are flexible enough and open enough to throw ourselves wholeheartedly into the scheme of things, because our greatest honor and dignity should be to be counted as servants to Him Who is the supreme Teacher of angels and of men.

The following is our present list of newly appointed National Lecturers, National Organizers and State Organizers for the year September, 1927, to September, 1928:

#### NATIONAL LECTURERS

Rev. Charles Hampton, c/o Star Headquarters, 2123 Beachwood Drive, Hollywood.  
 Mrs. Betty Hampton, c/o Star Headquarters, 2123 Beachwood Drive, Hollywood.  
 Mrs. Edith Lee Ruggles, 2126 Twenty-seventh St., Sacramento, Calif.  
 Miss Helen Crane, 1765 Coliseum St., New Orleans, Louisiana.

#### NATIONAL ORGANIZERS

Rev. Charles Hampton, c/o Star Headquarters, 2123 Beachwood Drive, Hollywood.  
 Mrs. Edith Lee Ruggles, 2126 Twenty-seventh St., Sacramento, Calif.

#### STATE ORGANIZERS

Alabama, Mrs. F. H. Bonelli, P. O. Box 334, Birmingham, Alabama.  
 Arkansas, Mrs. Katherine Bailey, 321 N. 12th St., Fort Smith, Ark.  
 California, Mr. Ray F. Goudey, 3845 Aloha St., Hollywood, Calif.  
 Colorado, Mrs. Florence Kramer, 1163 Steele St., Denver, Colo.



Florida, Miss May R. Kunz, 1314 N. E. 2nd Ave., Miami, Florida.  
 Delaware, Mr. R. E. Mowrey, 909 Jefferson St., Wilmington, Delaware.  
 Georgia, Mrs. Marie Hancock, 1800 Peachtree Road, Atlanta, Ga.  
 Illinois, Miss Gail Wilson, 2006 N. Sayre Ave., Chicago, Ill.  
 Iowa, Mr. A. E. Raby, 547 28th St., Des Moines, Iowa.  
 Louisiana, Miss Helen Crane, 1765 Coliseum St., New Orleans, La.  
 Maryland, Mr. E. P. Carbo, 702 Fidelity Bldg., Baltimore, Md.  
 Michigan, Mr. E. Norman Pearson, 70 E. Palmer Ave., Detroit, Mich.  
 Minnesota, Miss Mary Austin, 405 N. Hugo St., Duluth, Minn.  
 Mississippi, Mrs. Josephine Barry, 519 Boulevard, Greenwood, Miss.  
 Montana, Mrs. Dolly Dean Burgess, Box 968, Helena, Montana.  
 Nebraska, Mr. J. T. Eklund, 804 Pine St., Omaha, Neb.  
 Nevada, Mrs. Elizabeth Squire, Box 146, Reno, Nevada.  
 Ohio, Mr. Herbert Staggs, Ste. 307, 1861 E. 24th St., Cleveland, O.  
 Oklahoma, Miss Pearl E. Wilson, 1013 1-2 West 21st St., Oklahoma City, Okla.  
 Pennsylvania, Mr. Robert Logan, Sarobia, Edgington, Pa.  
 South Dakota, Mr. M. C. Lasell, Lock Box 383, Aberdeen, S. D.  
 Virginia, Mr. James Bibb, 502 Manteo St., Norfolk, Va.  
 Wisconsin, Dr. O. E. Severance, 738 Stowell Ave., Milwaukee, Wis.  
 Washington, Mr. P. S. Temple, 2616 Marine Ave., Seattle, Wash.  
 Washington, D. C., Mrs. Blanche K. Povelshen, 1657 31st St., N. W., Washington, D. C.  
 Tennessee, Mrs. Phoebe Clark, 809 Independent Life Bldg., Nashville, Tenn.

## EAST AND WEST ALLIANCE

J. Krishnamurti, the young Hindu who is believed by Theosophists to be the earthly vehicle through which the "World Teacher" will announce a new religious era, has published in the magazine "New India" a reply to Mr. Hearst's proposal for a union of English-speaking peoples.

However one may question the doctrines of Theosophy or doubt the supernatural powers of Mr. Krishnamurti, it is evident that he is at least a man who thinks high thoughts and expresses them in beautiful English.

"Indian spirituality and American practicality; Indian rigidity of caste and American freedom from convention; the most ancient aristocracy of the world and its youngest democracy—the extremes of East and West; together they might build a world civilization based upon spiritual principles, realized through physical perfection. . . . The spiritual wealth of the world lies in the East, and the material wealth of the world lies in the West, and the union of both is the guarantee of the world's happiness."

"What, in Heaven's name, is the fundamental difference between a non-English speaking and an English speaking person, between a Hindu and a Christian or between a Chinese and an American that they cannot peacefully enjoy the world together? Though we, Asiatics, use many languages in worshipping God, and you address Him in the English tongue, all prayers go up to the same God. Because I have a brown body and another man is white, does it make me less hungry, tired or cold? Because I wear a brown coat and you a gray one, does it change the man inside who is full of pain, full of sorrow, full of ecstasy and joy? . . . The day is not complete without both sunrise and sunset. The world is not perfect without both East and West."

India and America partners in building a new world! It is, one will say, the dream of a mystic, of an impractical visionary—but what a dream it is!—*Portland Telegram*.

Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

*Voice of the Silence*





## Through the Editor's Telescope

MARIE RUSSAK HOTCHENER

### THE SPREAD OF ATHEISM

One of the most alarming and dangerous movements is now spreading with astonishing rapidity, especially in universities, colleges, and schools. It is called the American Association for the Advancement of Atheism; and since it is directly opposed to the work of the World Teacher, we should all revolt against it and do what we can to check it.

In October 1925, two men in New York City—one "with long, blonde, silky hair, and the other the grandson of a famous pioneer clergyman, applied in New York State for a charter to establish an incorporated society to combat religion and to demonstrate that belief in God is belief in the non-existent. These men are Charles Smith and Freeman Hapwood. The application was refused but later through political influence it was granted—November, 1925.

Mr. Homer Croy, in *The Forum*, sets forth the facts of his investigations of the progress of the association of atheists, and of their plan of work. They stated with the greatest confidence: "We are going to undermine the churches in America as certainly as time comes. We can do it because the churches are slipping, and when we show the reason to the people who have been humbugged by preachers and priests, they accept it. We have found putting over atheism in America much easier than we had expected."

Mr. Hapgood states that they have many atheists in the college faculties, and that naturally these learned men do not allow it to become known that they are members of the association, otherwise they would be put out

of their colleges, but that such teachers encourage students of atheism all they can. He names the following educational institutions in which he says there exist atheists' clubs: University of Rochester, Colgate University, Brown University, University of Colorado, University of Kansas, Cornell University, University of Tennessee, New York University, University of Chicago, Clark University, Phillips Exeter Academy, City College of Detroit, George Washington University, University of Denver, University of Texas, University of Kentucky, University of Wisconsin, and University of California.

The most insidious propaganda of the association is among young children in the schools. It prints pamphlets of the most ungodly and even obscene character, and circulates them among innocent school children. They ridicule the Virgin Birth, and warn children not to allow the Bible to "make fools of them." Mr. Croy gives some examples of the way school children show the influence of the movement: "One morning when the teacher in the Eastern District High School in Brooklyn opened the Bible, Meyer Applebaum rose and started for the door. The principal stopped him. 'What does this mean?' he asked. 'I'm not going to listen to such rot,' young Applebaum answered and walked out. Almost at the same time Meyer Konikow of the James Madison High School, also of Brooklyn, rose and walked out. The two students were brought before the principals. 'We don't believe in the Bible and we don't want it stuffed down our throats. We're members of the Society of the Godless,' said the boys. 'The Bible is out of date,' said Konikow. 'The



odds are three million to one that there is no heaven and no hell, so why worry? That's what we learn in the Society of the Godless.' "

There exists also a large organization known as the Junior Atheists. Others are called God's Black Sheep; The Devil's Angels; The Damned Souls; The Circle of the Godless; etc. Some of the beliefs that the high school and college students are being encouraged to consider are summarized as follows: *There is no God. The idea of the Virgin Birth is laughable. There is no heaven and no hell. Religion is worship of the supernatural and should be abolished. The church is a dangerous institution.*

The President of the Los Angeles branch of the Atheists said: "We believe that the teaching of children to bear pain and to undergo sacrifices in this world in order to get post-mortem happiness is a criminal folly. We must free our children from superstition, ignorance, bigotry, hypocrisy, and the mental disease called Christianity." Some of the pamphlets which expose the so-called obscenities of the Bible cannot be reprinted in a decent magazine.

A young person known as Queen Silver, only seventeen years old, of Los Angeles, publishes a magazine. She has been called a child prodigy, lecturing on evolution since she was nine years old, and on her thirteenth birthday she started her magazine, which has a very wide circulation. Some of her pronouncements are as follows: "The true religionist is a man or woman who suffers from a compound fracture of reasoning ability. The priest wears his collar turned backwards in order to show that he wishes to turn his face to the rear and allow his mind to revert to the primitive. Zoroaster was a learned Persian who founded one of the 365 only true religions."

There seem to be but two objectives of the atheists: To remove children from the influence of religion and to attain happiness in this world rather than eternal bliss in the world to come. They are using the results of the

Dartmouth College questionnaire for propaganda, especially the question, Do you believe in immortality? 380 of the college students answered Yes, and 548, No; to the question whether they believed that Jesus was divine, they answered, No, two to one.

These facts about the insidious spread of atheism are reprinted, to bring them to the attention of our readers, so that they may realize that a hydra-headed monster is ravishing the minds of our young people—the coming generation—and that we must all become St. Georges. We must show them what a dangerous thing it is to cast their arrogant thoughts, originating in the lower mind, into the balances that weigh out materialism and fatalism.

And at the same time we must realize that there is an important reason, among others, why the beliefs of atheism are finding such a fertile field among the young people. It is because the egos now coming into incarnation are too far advanced to be confined by a restricted dogmatic religion. They are reaching out for some expression freer and more encompassing than hide-bound creed. They are feeling the "urge" of the religious liberty of the new race, and are not brought soon enough into contact with the spiritual teachings of the religion of the future. (The World Teacher is only now sowing its seed.) In their families, the parents are of the "old school," puritan religionists, fundamentalists, most likely, who "hope to merit heaven by making earth a hell" for their children; and so they force them to listen to sermons their minds must reject (such as the doctrine of eternal damnation), and constantly to hear the prayers of their elders for their "lost souls." Is it any wonder that children rebel and break away? They rush out into emotionalism, far from such religious slavery and, in consequence, into the opposite extreme; they follow foolish, sounding-brass and tinkling-cymbal precedents rather than think for themselves. The very hopes which they entertain possess all that was resented in their enslaved condition of religious bigotry. And since they do



not wish to receive spiritual advice, even from those who enjoy religious freedom without having embraced atheism, they rush to the latter for safe harbor.

There is one consoling thought in their revolt: The majority of these young people are at the age of adolescence when emotionalism dominates the personality (if they are a little older, the power that controls them is often only the "back-wash" of emotional excesses), and we can feel reasonably sure that later, at a stage of more mental maturity, the emotions will no longer be so senseless and deformed, but the intelligence will predominate and lead the mind to a recognition of divinity in all things.

As soon as the World Teacher's Message (that there is nothing greater or nobler than experience, and happiness is the key of divine unity) spreads over the earth more fully, atheism will no longer remain a vice that triumphs over tender, unformed virtues.

Your duty and mine, dear reader, is plain—to spread that Message.

## THE MYSTERIOUS POWER OF MUSIC

Edgar C. Wheeler

While visiting recently, my hostess suggested playing a few selections on the phonograph. "But first," she asked, "how do you feel?"

"First rate—but why do you ask?" I replied, somewhat astonished.

"Just to know what selections to play!" And in explanation she opened the doors of the phonograph cabinet. On each shelf was pasted a typewritten label. The first read: "Play when life grows monotonous; stirs you up." One of the records on that shelf was the "Toreador Song," from *Carmen*. Another was the "Marseillaise," played by a military band. A third was "Keep the Home Fires Burning."

On the next shelf the label read: "Play when worried; brings you peace of mind." Typical records were the "Meditation" from *Thais*, played by a violinist; "Home, Sweet Home," sung by Anna Case and a dance number entitled, "My Isle of Golden Dreams." Still other shelves bore classifications such as "Play to stimulate new ideas, imagination, and invention"; "Play when in wistful mood"; "Play for more energy." Love songs and selections for children had separate shelves.

"You may not believe it," my hostess said, "but the system works like a charm! However I may feel

at the end of the day—tired, gay, nervous, or what not—I can always pick out the right music."

I made some inquiries about this interesting idea, and discovered that its originator was none other than Thomas A. Edison. A few years ago, Edison felt that people would welcome a scientific guide for choosing the kind of music that would meet their mental, physical, and emotional needs from day to day. A series of tests were undertaken by Dr. Walter V. Bingham of the Carnegie Institute of Technology.

Your pulse rate, in addition, directly influences your reaction to lively or sad music, for the effect of any musical selection depends largely on the relation of the speed of rhythm to the speed of your heartbeats. The average normal human pulse runs about 70 beats to the minute. A lively tune, the rhythm of which is faster than the heartbeat—say 80 to the minute—almost always has the effect of exhilarating us. On the other hand, music with rhythm slower than the heartbeat has opposite effects. Sometimes it rests us; often it depresses and makes us gloomy.

This explains too why in moments of high excitement, quick-rhythm music may sweep us completely off our feet and why, similarly, in moments of depression, slow music may sink us to despair.

Franz Kneisel, late leader of the famous Kneisel string quartet, took advantage of these facts by deliberately setting the rhythm of his selections slightly above the normal heartbeat. The result of this was invariably a marked increase in applause. Moreover, he made use of the fact that the weather influences the human pulse. On the morning before an important concert he would study the weather forecast and arrange the rhythmic speed of his musical selections accordingly. It is said that John Philip Sousa, the famous bandmaster, usually times the rhythm of his band music just above that of the normal heartbeat.

In medical treatment also, music is now a recognized aid to physicians. In New York City alone some 15 hospitals have introduced music under scientific supervision. In this field, too, it has been learned that music must be selected with care. A brilliant selection may be found dangerous to a patient with a high blood pressure, and stimulating to a patient of low vitality. Pleasing music of moderate rhythm, however, played for short periods at a time, was found generally beneficial to nearly all patients.

At the Providence Hospital in Washington, D. C., phonographic music is played softly in the operating room to soothe the subconscious mind of the patient under anaesthetic. In Chicago not long ago an operation was performed on a patient's eye without any anesthetic. Instead, a violinist played continuously during the half-hour of the operation. At the conclusion the patient said that she "felt no pain and the music was beautiful."

—*Popular Science.*





### THE OJAI VALLEY Ventura County, California

Our readers who are deeply interested in Starland, the Happy Valley Foundation, and Krotone, will enjoy greatly the following extract from *Ojai, the Beautiful*, a booklet of fifty pages, by Frank R. J. Gerard and Franklin H. Perkins, describing the charms of Ojai and its environs. It is profusely illustrated and is sold for the low cost of 50 cents by the Ojai Publishing Company. We feel very grateful to the authors for the beautiful tribute they have paid to the place in which we are all so profoundly interested. The following are only the first two pages of the booklet:

The Ojai Valley lies along the foothills of the Sierra Madre Mountains, fifteen miles inland from the coast in Ventura County, California. The mountain-encircled basin is well described by the Indian word of "Ojai," meaning nest. The valley is approximately twelve miles long in an east and west direction and three miles wide and is drained by the Ventura River and its tributary, San Antonio creek. Cultivated areas, chiefly devoted to orchards, are everywhere conspicuous and alternate with beautiful park-like groves of native oak. The city of Ojai is located in the center of the Valley at an elevation of about 740 feet. It is approximately eighty miles northwest of Los Angeles.

The nearest railroad stop of convenience to passengers is Ventura, whence the journey is usually completed by automobile, though baggage is best forwarded by rail to Ojai itself. The Valley may be approached over well paved motor roads from

either Ventura or Santa Paula, in both cases a distance of about fifteen miles.

Prior to 1916 Ojai was called Nordhoff after Mr. Charles Nordhoff, the writer, and presented the ordinary appearance of a planless western small town. In that year, due to the influence of a great friend of the Valley, Mr. E. D. Libbey, of Toledo, Ohio, and in co-operation with the merchants, the business section was remodelled to form the mission-style Arcade which stands today. In the same year the more distinctive name of Ojai was adopted, due largely to the efforts of Mr. H. W. Morse, manager of the Foothills Hotel. Ojai was incorporated as a city in 1921 and since then has been governed by a board of five trustees who elect their own President for Mayor.

Of the earliest dwellers in the valley, the Indians, very little is known. Relics which have been found in abundance in an old burial ground in the Upper Valley and elsewhere indicate a low standard of culture. Tradition has it that their last vain effort to resist the advance of the Spanish conquerors was made under Chief Matilija at the mouth of the canyon that now bears his name. Thereafter the "Rancho Ojai" as it came to be known apparently remained crown property until 1837 when its 17,716 acres were granted to one Fernando Tico. In 1853 Fernando sold the entire holding to H. S. Carnes for the magnificent sum of \$7,500! The rancho changed hands several times after this at advancing prices until 1863 when it was first divided and thereafter rapidly subdivided.

The town of Nordhoff was first laid out in 1873





by R. G. Surdam on a tract of 1500 acres purchased from T. R. Bard as a real estate venture. The hoped-for boom did not develop, but from this time dates the gradual development of the Ojai of today.

No mention of Ojai is complete without further reference to Mr. Edward Drummond Libbey. Long a winter resident and lover of the Ojai, it was his constant aim to encourage an appreciation of things beautiful and to secure its expression in the works of man worthy of Nature's magnificent setting. To this end he instigated the remodeling of the Arcade, donated the present Post Office building and adjacent Civic Center or Park to the Community, and helped the Catholic Church to achieve its present distinctive structure. The development of Arbolada Park as a residential section was much more of an effort to set a standard of home building than a profit-making undertaking. The Country Club is also the achievement of Mr. Libbey. The death of this much loved benefactor in November, 1925, brought a sense of loss to many who knew him only by his good works, and citizens of Ojai rejoice in keeping his memory bright.

#### CLIMATE

In general, Ojai shares the year-round equable climate of all Southern California. Its local characteristics are due to its altitude, which averages 1000 feet; its distance from the ocean, 15 miles, and its proximity to the mountains. The mean maximum temperature of the season, November to April, is 71 degrees, and the mean minimum for the same period 38.5 degrees. In general the period is one of clear sunny days at a temperature of sixty-five

to seventy-five degrees, with cool nights. There will be perhaps four or five occasions when the sky is overcast, sometimes accompanied by rain lasting from one to three days a week. The month of greatest rainfall is December, followed by January and then by February.

The remaining months of the year show a mean maximum temperature of 86, and a mean minimum of 49.

The air of the Ojai Valley is moderately dry, though a good deal more so in the summer than in winter. Inadequate statistics pertaining to the relative humidity indicate that the usual condition is about 60 per cent of saturation from November until May, and 45 per cent the rest of the year, though as low as 15 per cent has been observed.

#### OJAI

*Good God! how sweet are all things here!  
How beautiful the fields appear!*

*How cleanly do we feed and lie!  
Lord! what good hours do we keep!  
How quietly we sleep!*

*What peace, what unanimity!  
How innocent from the lewd fashion  
Is all our business, all our recreation.*

*O, how happy here's our leisure!  
O, how innocent our pleasure!  
O ye valleys! O ye mountains!  
O ye groves and crystal fountains!  
How I love, at liberty,  
By turns to come and visit ye!—Cotton.*



## CAMP SERVICE

LOUIS ZALK, Camp Manager

Star members are naturally inclined to service. The spirit of helpfulness radiates from them; it is part of their make-up. Naturally, they differ in their respective aptitudes for the various kinds of service, but one thing is common to all and that is a sweet willingness to help.

There is one thing even greater than the privilege of attending the Star Camp Congress next year, and that is the opportunity to help in its building, and to care for the well-being of our brothers who will come there from all parts of the world.

The Star Camp Management is confident it will receive an abundance of offers of help from those who are willing to serve in the organization required for properly taking care of the members who will attend. This organization is now being built, and it will be made up of those who will gladly give of their best so that the Star Camp Congress will be as nearly as possible what the Head wishes it to be.

Those who are now serving in the building preparations are doing this work gladly, not as a load that must be carried, but as a happy experience—a game played in the spirit of joyousness, with an occasional pause for reverent thankfulness when they think of Him for Whom this task is being done. They are confident that all who serve in the organization will find themselves in the same atmosphere—where the task is not at all a burden, but a joyous privilege.

Those who serve already feel sure that, even if in the course of their work at the Camp they miss a few of the lectures, all the more certain it is that they will not miss the spirit of love and joy which is the essential nature of the One they serve.

The glad spirit surrounding this work is most inspiring. It pervades, and will pervade all the labor of building and managing the

Star Camp Congress. It is of absorbing interest—this joyous feeling. Is it the forerunner of that happiness in work which many believe will be one of the characteristics of the New Age which the Presence of the World Teacher is inaugurating? Is it not possible that all of those who serve Him are already bathed in this atmosphere, already made happy by this spirit?

The Camp Management is receiving many applications, and the choice will be determined by the number required in the organization itself, and by the experience along special lines which some of our applicants may possess. For these reasons none, of course, will be offended if it is not possible to include them in the organization which is planned.

In a larger sense, all who come eager to serve will have the opportunity to do so. They can help wonderfully by coming in a spirit ready to practice unselfishness towards one another—a courteous, brotherly service to fellow members. Then there are so many little things that can be done by everyone, and the doing of which will add that extra fine something—the mark of excellence—which we wish to have at the Camp. Those who serve in this way do quite as much towards the success of the Camp as if they were directly in the organization.

We wish to furnish the physical setting for the wonderful week that awaits us. We want to put upon it the indescribable super-touch of excellence; but this last we cannot add unless those not directly serving in the organization act as a unit in the resolve to unselfishly serve each other, and to be eagerly on the watch to add beauty and order to the whole gathering.

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### BUDDHA SAID

"Insolence is a weakness, sloth is a taint. Pluck out this poisoned arrow of indolence."

The Teacher is for all, he is the world Lover, and He will never be satisfied in giving His knowledge and love to a few. He comes for everyone.

*The Kingdom of Happiness.*



## THE LAW OF THOUGHT

Mary Morris Duane

(Concluded from July)

### II

The second Commandment is like unto this, "Thou shalt love thy neighbor as thyself. Upon these two Commandments hang all the law and the Prophets."

In this law of Love lies the profoundest Truth of Thought. It is the reality which underlies all Being. It is the eternal law of Love. Upon this law is laid the foundation of the Universe. This is the law which makes one all worlds, all nations, all men who dwell upon the face of the earth. It is the universal solvent, the common denominator of the problems of life, and it is the only solution of the strifes and divisions which sweep the human race and devastate the world of men. This "love thy neighbor as thyself" is the axiom.

The manifested life is built by thought. This formula is a basic law and builds the world of form and action.

Underlying all sense impressions is the true world of Being which is the world of thought-forms. The mind creates more truly than the body. It is a law which once understood and practiced will change a man's entire world, for it is the Thinker who creates his heaven or hell. Straight thinking means a straight life; disorderly thinking, a disorderly life; clean thinking, a clean life; profound thinking, a profound life.

This new power of thought being true, how does man think? The answer is about him in the unseen world where thoughts are the index of the man, crowning him with an aura of beauty, of rainbow hues, or dark with storm-clouds of hate and flashing with the red of anger and greed.

Knowledge of this Law of Thought will be given to all who can pass the tests, for this

will open the doors of Life where in silence the work is done in the Invisible world of Being, the Kingdom of Love and Peace.

How can a mortal use the word Love with power and bring this spiritual force into his earth life? By the prayer of faith. This is the message of Jesus the Christ to men.

God is the Father and He can be reached by the prayer of faith. This prayer is the wire which connects with the Infinite Light and faith is the pressure on the handle which turns on the Light. The power is there, but man must make the connection. Press this handle and the Light will flood the House of Life and bring Peace.

The winds of emotion blow over the mind and trouble the Waters of Life. Fear not! The winds are also messengers of God and run to do His bidding. The emotions can be harnessed by the mind, as man has harnessed the winds by mind and made them carry his ship to the haven where he would be. To do this he must know the law of wind and tide and stars. To control and harness the emotions man must know the laws of the emotional Life or Being, in other words, himself.

And how can he know himself? As he learns all things. By study, by investigation. As he knows the earth by exploration and study. As he knows the stars, as he has learned the history of his past. The greatest study is before him, the knowledge of himself.

This has only just begun. He has but comparatively recently learned the secrets of his physical body and now he has before him the secrets of the mind.

These studies are still in their infancy and much nonsense is talked and many wrong conclusions drawn by the most learned men. The mind is the highest study of all, as filled with wonders as the heavens with stars. Primitive men gazed with awe and fear upon the uncharted heaven, so now men gaze within, amazed and fearful at what they behold and their ignorance is as abysmal as that of the savage confronted by the stars at night.



This inner world of the mind is governed by laws as certain as the laws of physical matter and they are still but dimly seen by the wisest on earth. This great undiscovered country now lies before men to be explored and mapped out.

Always God trains His Sons by His lessons in the school of Life, but, only as they advance in Wisdom and Knowledge, are they admitted into the laboratories where danger lurks for the careless or the shirkers. Here lie acids and high explosives and only the disciplined pupil is admitted to the secrets in the laboratories of Life.

Thought is a force stronger than any force in the physical world. To this force the physical world is subject, if it be used according to law. This is the secret of power in the realm of mind and matter, the proper use of thought, for like all forces in the universe it is both destructive and constructive according to its use.

Law governs the use of thought, but one must know the law and apply it, for one may be ignorant and suffer or be benefited by the same law. Thought is the message which passes over the wires of the mind from the inner man or the incarnate Ego.

"As a man thinketh in his heart, so is he," for the emotions are the home of the man wherever he dwells. Be these emotions good or bad, they are his house of Life. From them he sends forth messages to his mind, then through the gate of speech to the world. The gates can be shut before the thought becomes speech. The gates must be guarded by silence and truth; but the thought nevertheless is felt by the sensitive mind and is carried from the invisible man who sent it to the visible man who receives it.

This known law should make pause the liar, the scandal-monger, the sycophant and flatterer.

Words are futile if the thought back of them be not true to the words. One cannot deceive the inner man by lies. The liar is self-

deceived. "To thine own self be true" is the perfect tuning in of the thought to the higher or true man.

Thought! This great force is more often abused than used by man. It flashes like lightning unchained in the mind, unharnessed by the man. Like lightning, it can be harnessed and used to light the house of Life, to turn the wheels of power, to run on errands of mercy through the skies and to burn on the hearth of Life the fires which warm the heart.

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## TO YOU

The things I want to know are endless,  
 My desires boundless.  
 I open the Book of Life  
 And turn its pages,  
 Showing you its strongest colors,  
 Its largest print,  
 Some hidden points  
 And even marks of fineness in it.  
 The impression upon it  
 Of many hands  
 That loved it, more or less;  
 Its battered cover,  
 Its torn pages  
 But speak of service given.  
 The marks of fingers, soiled,  
 Upon its face,  
 Perhaps may be forgotten  
 In the beauty of the thoughts,  
 The lessons learned,  
 Their essence sweet  
 As symbols given,  
 Of things eternal;  
 That best that lives  
 In every heart.  
 So even when  
 The Book is closed,  
 The lessons learned,  
 The struggles of a conquering soul  
 Will carry to thy fainting heart  
 Life's meaning, and  
 Its ultimate goal.

A Lost Server (1923)

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I do not think you sufficiently realize that with culture of mind and of emotion there takes place refinement of the body. Without culture and refinement the body becomes crude, ugly, and does not represent, in outward expression, Him whom you have within.

*The Kingdom of Happiness.*



## Criminals Here and Hereafter

Herbert Radcliffe

### I

#### THE HERE

An amazing case has just given fresh proof that our present methods of dealing with criminals are wrong and that they intensify crime rather than diminish it. This seems particularly true of those public institutions, called "reformatories" which deal with young offenders, and this is especially regrettable because they should be society's first legal line of defense against crime. It is there that those with criminal potentialities should be won over to the side of law-abidingness and good will towards their fellow men.

A dramatic illustration of the inadequacy of these reformatories to perform their function is that of the three d'Autremont brothers, who have just confessed to committing murder, each of them having killed a man in an attempted train robbery. (At the time of the crime two of them were twenty-three years old, the other, nineteen.)

A few paragraphs from Hugh's confession clearly indicate where the responsibility lies:

"If the world must know, I killed the engineer, Roy killed the fireman, and Ray killed the brakeman.

"This is a long story. I feel that if it is half told it will not give the correct impression to the public.

"This dastardly crime had its birth when Ray was in the Washington State Reformatory at Monroe. Ray came out of Monroe embittered against the world. His mind was saturated with hatred.

"Ray met his twin brother, Roy, and they talked over his ideas," said Hugh, "and soon Roy had the same thoughts.

"Shortly before my graduation from the high school at Artesia, N. M., Ray came for a visit. He talked to me and I felt the same way."

No details are given of what happened in the state reformatory to awaken and intensify this terrific hatred in Ray, which he communicated to his brothers, and which impelled them to become enemies of society and to commit the crime. It is probable that that reformatory is no different from many others in the ugliness and depression of its physical structure, in its unnourishing, bad food and filthy living conditions, in its suppression of normal emotional and mental expression, and in the attitude of its officials to their wards.

Anyone who understands the psychology of youth, its ready absorption and adoption of physical habits, emotions, sentiments, and mental attitudes from others, knows what *must* be the effect upon any young man unfortunate enough to be thrown into such a reformatory, to companionate with hundreds of other unfortunates, some of whom may have more serious physical and moral perversions than the novitiate. Here unquestionably is one prolific source of future crime, and there can be no doubt that it often accelerates the downward career of that almost insuperable social enemy, the habitual criminal. Let us hope that the state reformatory (at present some of them ought almost to be called "deformatory") will receive early attention from such important uplift organizations as the recently formed National Association for the Prevention of Crime.

Happily the whole movement for prison reform methods will gain impetus from the attention which is being focussed on the nationwide effort to eliminate the death penalty from those states which still use it. That effort is being aided by eminent men in many walks of life whose very names lend interest to the issue and whose points of view are educating the general public to new and vital phases which affect everyone.

#### COGENT REASONS

That capital punishment is cruel and brutalizing and that it does not prevent crime is the view expressed by Clarence Darrow, the noted criminal lawyer, in the following statement:



"I'm against capital punishment because I think it is cruel and brutal and affects everyone who has anything to do with it. To put one in prison and fix a date when the state will take him out and kill him is the very refinement of cruelty.

"No animal, and very few men, ever resort to torture, and this is the most exquisite form of torture. No one ought to support capital punishment unless he himself would be willing to put a man to death, and no one would execute a human being excepting in the regular course of business or in great anger.

"The excuse that is usually made for capital punishment is that it prevents crime. But there is no evidence that it has any such effect."

Senator Royal S. Copeland is actuated by almost the same reasons when he says:

"I am unalterably opposed to capital punishment and have for years advocated abolition of the death penalty. . . . My investigation covering many years as a physician and a commissioner of health, has convinced me that fear of death penalty does not deter a murderer from committing the crime. . . .

"Justice Ford is perfectly justified in urging that capital punishment is a survival from savagery. The state forbids the taking of human life and then itself sets the example."

Judge Albert Lee Stephens, of the Superior Court, Los Angeles, writes:

"The idea of capital punishment is based on emotion, not reason, and is an atavistic reminder of the medieval custom of punishment by torture. It is a disgusting suggestion, and the idea is terribly repulsive."

Justice Ford of the Supreme Court of New York (which still retains the death penalty) is another opponent of capital punishment. He said recently:

"Capital punishment is a survival from savagery. . . . I am in entire agreement with

Justice Scudder, and believe that the state has no moral right to take from any human being the life which the good God has given him."

Henry Ford, who has a forceful way of expressing himself, says that capital punishment does not pay the murderer's debt to the state and that there is a better method. Here are his views.—From *Collier's Weekly*.

"Capital punishment isn't the solution for murder."

"In Illinois, where there is capital punishment, there is also a high crime rate. In England, where there is capital punishment, there is a low crime rate. Yet in Wisconsin, where capital punishment is not inflicted, there is a low crime rate. These facts destroy the argument, in favor of capital punishment, that it is a deterrent to crime.

"The Mosaic law of a 'life for a life' is an excellent rule, but it does not mean 'a death for a death.' If a man murders and he is executed, we have a situation by which everyone loses. The fact that the state has legally executed the murderer does not mean that the man has paid his debt to the state.

"The murderer should be made to do this: Pay back his debt to his victim's family in the only way that remains for him to pay it back—through supporting that family. Pay back his debt to society—pay back his debt to himself.

"There are many debts that he contracts when he commits a crime, and he should be made to work out those debts. Before he is through paying he will have been employed a long, long time. Nor does it mean that he would be employed in the open, where it would be possible for him to harm free and useful members of society. The most useless thing to do with a man is to kill him. He should be made to work, work, work."

Corroborating Mr. Ford's views and lending them added force by expressing them from the bench, is Justice Scudder who passed the death sentence on Ruth Snyder and Henry Gray, convicted of murder. The



learned Judge at the same time expressed his opposition to capital punishment: "What good will result from sending these people to the chair? Would it not be better to confine them to an institution where they may engage in profitable work and lend some assistance to those who have been deprived of support by their conviction? I am opposed to capital punishment in any form."

In short, we may say that eminent leaders in our public life, who are desirous of diminishing crime and improving social conditions, and who have considered the question from the common-sense, the economic, and the moral viewpoint, are strongly in favor of abolishing the death penalty for the following reasons; it is brutalizing; it is a remnant of medieval torture; it does not deter others from committing crime; it is as bad as murder; it does not pay the murderer's debt to the state or to his victim's family.

#### ADDITIONAL REASONS

Another reason for doing away with capital punishment is that, as medical, surgical, and the psychological sciences develop, it is found that there are many subtle afflictions of the body which, unknown to the individual, lead him to a career of crime while at the same time depriving him of the power of mental and physical self-restraint.

A recent case is quoted in the *Los Angeles Express*:

"A depression in the skull of William Sherrill, county jail inmate, caused by a fall during his childhood, is believed responsible for the life of crime he has led. Next week an operation is to be performed on him to lift the depression and relieve an area of pressure on his brain.

"Dr. Cecil Reynolds, surgeon and brain specialist, will perform the 'trephining' operation, removing about one square inch of Sherrill's skull bone, and covering the cranial cavity thus formed with an arched silver plate.

"Once the pressure on the man's brain is re-

lieved, it is hoped by those responsible for the operation, that his whole mental state will change and that he will be cured of his criminal tendencies."

In such cases it seems that the emotions and acts are co-ordinated sufficiently to commit crimes, but that the moral intelligence is so inhibited as hardly to function at all. The man, therefore, seems as little legally responsible for his crime as would be the captain of a vessel if he were swept overboard by a wave, and then the boat, bereft of its guiding intelligence, were wrecked on the shore.

How many men have been executed by the state for crimes committed when they were in a semi-responsible condition like this? If it is depressing to contemplate the thought, one may at any rate transmute the depression into determination to do one's best to do away entirely with the death penalty for crime.

The idea that criminals are very intelligent human beings who are deliberately "sinful" and "wicked" is perhaps partly due to too a lurid fictional literature; partly also to a much too narrow theological conception. At any rate, the more careful and scientific analysis and classification of criminals in recent years has dissipated that conception, and substituted ones, much more physiological, psychological, and natural and more conducive to scientific corrective treatment.

George S. Dougherty, former Chief of Detectives, New York City, said in his own "picturesque" language in a recent article in the *Reader's Digest*: "The thief is dead from the neck up—otherwise he would not be a criminal. No crook, when he commits a crime, is absolutely in his right mind. . . . In virtually every instance of arrest for banditry the prisoners proved to be bordering on imbecility."

If the evidence given by such experts shows that criminals are imbeciles, is it humane to execute them? Even the primitive American Indian had such a pity for imbeciles and lunatics that he would not kill them. Ought our civilization even to fall short of his in



this respect? Those guilty of murder are often declared momentarily insane by psychiatrists, yet a jury condemns them to be hung.

We must remember that a man may be old in years and yet an imbecile, a child in intelligence. Yet when children commit crimes, even the crime of murder, the state does not inflict the death penalty. It recognizes that the child is not legally responsible for his acts because he has not sufficient mental and moral intelligence to exercise the restraint that would have prevented the crime. But should it not also recognize the fact that many criminals are but children in their undeveloped emotions and mentality, and are totally unable to restrain themselves? They should therefore be legally regarded as children, held under judicial restraint, suitably educated and trained, but not killed.

In a subsequent installment of this article, the occult reasons will be given for abolishing the death penalty, especially those which pertain to the life after death—the hereafter.

(To be concluded)

### The Spirit of Love

Donna Preble

(Dedicated to Dr. Annie Besant)

I am the Spirit of Love.  
 I live in the hearts of my children,  
 In the hearts of men and women who love one another.  
 When they love each other, they love me.  
 When they love me, they love all that is beautiful,  
 all that is good, and all that is true.  
 They have forgotten self and the desires of self.  
 They remember only the needs of others.  
 When they forget self they find me—  
 And finding me they attain happiness that is otherwise unattainable—  
 For I am the Spirit of Love.

If through the Hall of Wisdom thou would'st reach the vale of bliss, disciple, close fast thy senses against the great dire heresy of separateness, that weans thee from the rest.

*Voice of the Silence*

## Henry Ford and the Jews

Frank Gerard

No matter what the truth may be about Henry Ford's past attitude towards the Jews, whether he was or was not directly responsible for the attacks on them made through his *Dearborn Independent*, it will be a matter for rejoicing to many thousands of his admirers that he has so completely and so publicly reversed his attitude. As far as the public has been able to judge, it is not altogether easy to believe that it was his subordinates who were entirely to blame. It seems very likely that Mr. Ford would have permitted the protracted and bitter campaign of anti-Semitism to be carried on by his paper unless he was at least partly in sympathy. He is far too astute a business man to allow himself to be misrepresented by his own employees. But, be that as it may, it is fairly clear from his published statements that he is not only dis-associating himself from the attitude of his representatives, he is confessing to a change of heart on his own account, and it is this candid recognition of his own mistaken attitude in that past that will bring him not only American but world-wide applause. It is a big thing he has done but it is also in keeping with the man. Henry Ford is far too big a character to stand before the world as the protagonist of race prejudice. In an age when humanity is striving desperately to find some way of establishing a real spirit of international and racial brotherhood it ill-becomes any leader, whether in the realm of Religion, Politics or Business, to line up with the evil forces of bigotry, pride, intolerance and hatred.

That certain group of individuals, functioning sometimes as a nation, sometimes as a race, sometimes as a religious body and sometimes as a business group, do live and work in such a way as to hinder the happiness and progress of the rest of the world is undoubtedly true. We are being constantly reminded that "it takes all kinds of people to make a world," yet we still continue to form ourselves into groups each one of which believes that it



alone is right and the rest wrong. Man's passion for classifying and labelling himself has become instinctive. We have inherited the notion that each man must be tagged with half a dozen labels telling his race, his color, his creed or his religion, and that according as his tags read, so shall we accord to him our approval or our disapproval. To the age-old admonition that we should not judge others, we turn a deaf ear. Our daily contacts with our fellow-men constitute one long process of passing judgment.

In spite of our acquaintance with the pages of human history, and with the conditions which actually exist in the world, we cling to the notion that the ideal state of affairs would be that every nation and race and religion should be similar to our own. True, we are beginning to outgrow the more extreme forms of national and racial and religious bigotry. We no longer believe it to be our divinely imposed task to exterminate so-called savage races, although the history of our treatment of the North-American Indians is still too recent to allow us much satisfaction on this point just yet. But by substituting the doctrine of the white man's burden we have at least adopted a slightly more humane if still conceited attitude. We do not burn people at the stake in order to save their souls. Instead of heretics we call them modernists, and in place of putting them on the rack we childishly tear their writings out of our school books and forbid them the use of our school-rooms. Unable to persuade ourselves that members of other churches are headed for hell or worse, we still find it difficult to believe that they, or the followers of other religious creeds, will get quite such a good time on the other side of death as is reserved for us.

Yet, how little calm and reasonable thought is necessary to disclose the fatuity and the foolishness of these stupid prejudices. How flimsy and unstable are the partitions which we would constantly erect in our classification of our fellow humans. As well try to sub-divide the ocean with tissue-paper fences

mounted on floating pieces of cork as to attempt to classify and catalogue the human family in terms of race or nation or religion. No possible classification we can make, on any of these grounds, can be anything else than superficial and unreal. No race of people is there whose members are not human and therefore children of the one God; no religion is there that does not seek to lead its followers nearer to that one God. The Brotherhood of Man is not a belief nor an Ideal, it is a Fact, and it is the only fact in the whole gamut of human experience that really matters. Everything else is by comparison unimportant. Furthermore, just as the growth of human understanding of the Nature and function of God is the *only* mark of man's intellectual advancement, so is the gradual recognition of the essential brotherhood of all human beings the *only* way in which can be measured the progress of his spiritual life.

By publicly acknowledging his mistaken prejudices against the Jewish people Mr. Ford lights a beacon fire whose illumination is sadly needed in the world at this time. Well may we hope that its message will be caught up and passed around the world, to chase out of the hearts of men, of nations and of races the lingering shadows of that age-long curse of humanity, Intolerance.—*The Ojai*.

## THE USES OF ASTROLOGY

Helen M. Stark

A thorough study of astrology naturally falls into three related though not necessarily successive points of application. The mental type and evolutionary stage of the student will determine the order of investigation and the degree of interest in each branch of this Sacred Science. These varied uses of astrology may be designated as follows: a. In the prediction of events. b. In the analysis of character. c. As a philosophy of Kosmos.

The ill-repute of astrology is entirely due to its degradation to the purposes of the fortune-teller. A material minded, greedy and credulous people afford a rich field for the operations of the pseudo-astrologer. An attempt to predict events by means of astrology is legitimate and may be successful. The uncertainty is due to an imperfect understanding of the laws which govern man's relation to the great Star Angels; to unscientific methods of read-



ing the charts; to the difficulty of calculating the element of human will, or resolution; and the high transmutability of the astrological forces under the influence of this human will or resolution. To the occultist who is far advanced on the path the value of astrology is relative to his stage of progress for him but you must first know the real man, himself, before you are able to say what its value will be to him; what he will make of it. The attitude of the man to the event, his interpretation of the outer circumstance, his reaction to the other persons connected with the working out of this cause, all these are the really important factors in the case and these are what put character into the dead shell of the event. A wise, strong soul can beautify any event, a foolish one may mar a fortunate prospect by his own ineptitude.

Notwithstanding its frequent misuse this phase of astrology has been held in high respect by the wise ones of all ages. H. P. Blavatsky in the "Theosophical Glossary" defines Astrology as follows: "The Science which defines the action of celestial bodies upon mundane affairs, and claims to foretell future events from the position of the stars. Its antiquity is such as to place it among the very earliest records of human learning. It remained for long ages a secret science of the East and its final expression remains so to this day. . . . If, later on, the name of Astrologer fell into disrepute in Rome and elsewhere, it was owing to the fraud of those who wanted to make money by means of that which was part and parcel of the sacred Science of the Mysteries, and ignorant of the latter, evolved a system based entirely upon mathematics, instead of on transcendental metaphysics and having the physical celestial bodies as its upadhi, or material basis. Yet, all persecutions notwithstanding, the number of the adherents of astrology among the most intellectual and scientific minds was always very great."

In *Morals and Dogma of Freemasonry*, Albert Pike writes: "Astrology was practiced among all the ancient nations. In Egypt the book of Astrology was borne reverently in the religious processions. The same science flourished among the Chaldeans and over the whole of Asia and Africa. When Alexander invaded India the astrologers came to him to disclose the secrets of their science of heaven and the stars."

An *Encyclopaedia of Freemasonry* by Albert G. Mackey gives this statement: "Astrology. A science demanding the respect of the scholar, notwithstanding its designation as a 'black art,' and in a reflective sense, an occult science; a system of divination foretelling results by the relative position of the planets and other heavenly bodies toward the earth. Men of eminence have adhered to the doctrines of astrology as a science. . . . Astrology has been deemed the twin science of astronomy, grasping knowledge from the heavenly bodies and granting a proper understanding of many of the startling

forces in nature. It is claimed that the constellations of the zodiac govern the earthly animals and that every star has its peculiar nature, property, and function, the seal and character of which it impresses through its rays upon plants, minerals, and animal life. This science was known to the ancients as the 'divine art.'

Dominique Francois Arago, a French physicist, born in 1786, declared "Hippocrates had so lively a faith in the influence of the stars on animated beings and on their diseases, that he expressly recommends not to trust to physicians who are ignorant of astrology."

In *Isis Unveiled*, page 259, Vol. 1, H. P. Blavatsky says: "Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter and enter into the domain of transcendent spirit." Since the real problems of education are psychic, mental, and spiritual the value of astrology there is at once apparent.

The analysis of character by astrological methods is of greatest importance. It should be used by parents and teachers for purposes of educational and vocational guidance. It is one of the means available to lead us into self-knowledge. C. W. Leadbeater in *The Masters and the Path*, p. 243 says: "There are seven types visible among men; every one of us must belong to one or the other of these Rays. Fundamental differences of this sort in the human race have always been recognized; a century ago men were described as of the lymphatic, or the sanguine temperament, the vital or the phlegmatic, and astrologers classify us under the names of the planets, as Jupiter men, Mars men, Venus, or Saturn men, and so on. I take it that these are only different methods of stating the basic differences of disposition due to the channel through which we happen to have come forth, or rather, through which it was ordained that we should come forth."

Astrology helps a man to find his Ray and thus gives him a key to his own nature which will prove of great value to one who seeks to know himself. Ernest Wood in *The Seven Rays*, p. 168, says: "The object of life at the present time is to develop our consciousness, or rather our conscious power, to human perfection and this knowledge of the Rays is supremely useful to that end. When a man knows what his Ray is, he has discovered his strongest power. When he uses that strongest power he will move forward very rapidly with glorious or disastrous results, as the case may be. It is largely because of the danger involved, which cannot easily be overestimated, that knowledge about the Rays has been kept back until those who are likely to receive it have learned a good deal about the nature of human life and the reality of brotherhood. . . . The great use of this knowledge about the Rays is that you should find and feel your power, and then employ it to the utmost to develop the other qualities in yourself that are relatively lacking."



The practice of philosophic or speculative astrology brings us to the most magnificent and far-reaching conception of unity that it is possible for thought to formulate. In-so-far as we can see that the solar system is the garment of its presiding Deity; nay more, as the very body which serves His need of form-expression, and that in the vital tides which nourish it we live, we move, and have our being; to that degree we understand the verity and the holiness of the teachings of astrology. It is a thesis for brotherhood of which we shall never tire, which we can never exhaust. It shall be the basis of the greatest religion that the world has ever known.

G. R. S. Mead in *Extracts from the Vahan*, p. 617 says: "In the distant past when the Chaldean civilization was at its height, though under a different name, for that time was prehistoric, astrology was the religion of the race, and that astrology was, and is, one of the root-rays of religion. But between this real science of the solar system and its inhabitants, and the modern caricature, there is as little connection as between the present-day conception of the death of Jesus and the real self-sacrifice of the Logos."

It is probably thirty-five years since Mr. Mead wrote these words and some of us are sure that an even greater change for the better, more spiritual understanding has come to students of astrology, than has come into the teaching of the basic truths of Christianity, great though that has been.

In *Man; Whence, How and Whither*, C. W. Leadbeater writes of the worship of the great Star-Angels in ancient Chaldea. In a foot-note, page 204, we read: "Indeed we may say at once that the Chaldean theory upon these subjects was practically that which is held by many Theosophists at the present day. The same author in *A Text-book of Theosophy*, and in *The Hidden Side of Things*, has made, as a result of his own investigations, a statement on planetary influences, which is to all intents and purposes, identical with belief held thousands of years ago (as a result of similar investigations) by the Chaldean priests. In the same work are also described the choric dances which, in the Sixth Root Race colony, will teach the life-side of astronomy as it was taught in Chaldea. This not only teaches the science of the solar system, but there is a strange and thrilling magic in the correlated rhythmic movements of a group, actuated by high aspiration. In the midst of it there may come to some of them, at least, a realization of the virtual unity of the group; a brief but unforgettable glimpse of Buddhic consciousness. In *Masters and the Path*, page 240, he says: "Therefore, no slightest movement of any of these great Star-Angels can occur without affecting, to some extent, every one of us, because we are bone of Their bone, flesh of Their flesh, spirit of Their spirit; and this great fact is the real basis of the often misunderstood science of Astrology. We all stand always in the

presence of the Solar Logos, for in His system there is no place where He is not, and all that is, is part of Him. But in a very special sense these Seven Spirits are part of Him, manifestations of Him, almost qualities of His—centers in Him through which His power flows out."

C. Jinarajadasa in *First Principles of Theosophy*, page 238, says: "Could we but step outside the limits of the planes of our globe, then would we see the work of the Logos for the solar system as a whole. Those who are able to see that work in its entirety say that the appearance of the solar system from high places is as the sight of a wonderful cosmic flower of many petals and colors, with a great golden pistil which is the Sun, the heart of the flower. Each of the seven Planetary Logoi permeates the whole system with His influences; but the matter affected by one type of these influences forms a great ellipsoid in space, the major focus of which is the Sun and the minor focus the planet of the Planetary Logos. These ellipsoids of influence are changing in their relation to each other, and these changes are partly indicated by the changing positions of the physical planets. So the Solar System, as the Logos and His seven great Assistants work with Him, appears as a great Flower of many petals, with a great golden glowing heart at its center. Whoso can attain to this vision of the work of the Logos can never have a shadow of doubt as to His Love and Might and Beauty."

## THE CAPTIVE

By "J. A. B."

"I slipped His Fingers, I escaped His Feet,  
I ran and hid, for I feared to meet.  
One day I passed Him, fettered on a Tree,  
He turned His Head, and looked, and beckoned me.

"Neither by speed nor strength could He prevail,  
Each Hand and Foot was pinioned by a Nail.  
He could not run or clasp me if He tried,  
But with His Eye He bade me reach His Side.

"'For pity's sake,' thought I, 'I'll set You free.'  
'Nay—hold this Cross,' He said, 'and Follow Me,  
'This Yoke is easy and this Burden light,  
'Not hard or grievous if you wear it right.'

"So did I follow Him, Who could not move,  
An uncaught captive, in the Hands of Love,"  
*The Church Times (London)*

"We are too ready to forget that a science of our own nature, a psychology, let us say, is no less indispensable (than knowledge of outer things) if we wish to act effectively on ourselves."

Baudouin



## HEADQUARTERS NOTES

\* \* \* \* \*

\* Please notify Headquarters immediately \*  
 \* whenever you make a change in address, \*  
 \* as the post office does not forward mag- \*  
 \* azines and we cannot afford to send \*  
 \* duplicates. \*  
 \* \* \* \* \*

## PLEASE HELP HEADQUARTERS

The donations for the International Self-Denial Month of May have now reached the total of \$4,921.34. I think we may all feel happy and proud of this renewed proof of the spirit of sacrifice manifesting in our Star membership. This love offering to our Head is being sent direct to him at Ommen for his work.

Now I have, however, seriously to ask the bounty of this very same generous spirit for our own local funds. We have, for several months, been running behind in Headquarters expenses, due to the fact that our Star members have concentrated on the International and other funds. While I have rejoiced that they have been so generously helped, still I must now ask everyone of you, who possibly can, to help maintain our General Fund. It is this fund that must meet all Headquarters expenses; and we are obligated to pay back part of the \$5,000 we were forced to borrow from Headquarters Fund, which, in turn, had therefore to borrow this whole amount from the Bank to meet our needs.

So, please, let the General Fund and Headquarters Fund now have your undivided attention and goodwill.

Members are requested to send *separate* checks for each fund when they are contributing to more than one fund at the same time.

\* \* \* \*

## REGISTRATIONS AND DONATIONS

Star Camp registration fees should be sent directly to Maude N. Couch, Starland, Ojai, Calif.; and donations to the Happy Valley Foundation directly to Mr. Louis Zalk, 300 Michigan Ave., Duluth, Minn.

## A MISTAKE

In the July *Server* under the caption *Donations to Ananda Fund*, the sum of \$6.00 was credited to the Long Beach Group, and a second \$6.00 to Miss Winnifred Heald. The latter item is a mistake as both donations were sent by the Long Beach Group.

## AN EXPLANATION

In the June *Server* there was a notice, taken from an English circular sent us, of a fine program of propaganda planned by the *London Theosophical Press Bureau*. Among the items mentioned was one that said it was authorized to issue statements on behalf of Co-Masonry. In order that there may be no confusion in the minds of American Co-Masons, Mr. Louis Goaziou has asked that it be made clear to our readers that the authorization mentioned in the *English* circular does not refer to American Co-Masonry.

## DONATIONS

The list of donations will be published next month.

ANNUAL DUES

Star Members, Attention!

Annual Dues

September 1st, 1927

to

September 1st, 1928

\$5.00

Payable at any time now.

## 1928 STAR CAMP

The Camp fee covers eight days of board and camp lodging—the day of arrival, the 21st of May, the day of departure, the 28th of May, and the actual six days of Camp activities. Each person must bring his own blankets, sheets, pillow-cases, towels, plates, cups, and cutlery.



The \$60.00 Camp fee must be paid as follows:

\$10.....	September 1
5.....	October 1
10.....	November 1
5.....	December 1
10.....	January 1, 1928
5.....	February 1
10.....	March 1
5.....	April 1

No refunds can be made under any circumstances.

All remittances should be addressed to Maude N. Couch, Starland, (near Krotona) Ojai, California. Do not send them to Hollywood.

Due to the great financial obligation under which the Star Camp labors, the Management has been obliged to decide on only one form of registration—\$60.00 Camp-attendance.

This will apply equally to those who live entirely in the Camp or who prefer to board or lodge or both outside the Camp.

There will be a special Baby Camp in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Camp. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

In a very few special cases, the National Representative will make exceptions for young people under eighteen years of age.

Star members only can attend the Camp.

The Camp attendance for 1928 will probably have to be limited to 1200 persons.

Registrations will be accepted in order of arrival.

Tents for two persons are the standard. For three or four if desired. Tents for one person, \$5.00 extra.

*Each one of us should contribute something every month to the Starland Fund, whether we can attend the 1928 Camp or not.*

## AMERICAN STAR ACTIVITIES

1. GENERAL FUND: (Current office and general expenses.)

2. STAR HEADQUARTERS FUND: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
3. SELF - PREPARATION GROUP FUND: (Headquarters operating expenses. Cost of Manuals.)
4. STARLAND FUND: (For paying off notes and Mortgage on newly acquired land in Ojai.)

## INTERNATIONAL STAR ACTIVITIES

1. INTERNATIONAL STAR FUND: (SELF-DENIAL.)

- (a) The three Centers,—Adyar, Ommen, Ojai.
- (b) Traveling Expenses.

2. ARYA VIHARA FUND: (OJAI CENTER)

ALL checks should be made payable to the Order of the Star in the East 2123 Beachwood Drive, Hollywood, California. The Fund for which the donation is intended should be stated not on the check itself but in the letter. Each check should be drawn separately in the name of the fund for which it is intended.

## MUSIC AND HEALING

Music as a curative factor in disease has long been discussed by physicians, but its practical use in hospitals is a comparatively recent development.

Guy's Hospital, in London, has adopted musical treatments as a means of hastening the convalescence of patients. After a bath, the patients are put on tables, and massaged rhythmically, to music played by an attendant at the piano. Thereafter the patients undergo a rhythmic calisthenic drill.

During the World War Mrs. Isa Ilsen, in charge of hospital work under the American Red Cross, used music as an aid in surgical, medical, and corrective cases. She was appointed director of music in the military hospitals, giving the United States the distinction of being the first nation to put organized music in such institutions.

An interesting experiment, quoted by Dr. Zehden, occurred in a clinic at Berne, Switzerland. He described it as follows: "A short time before the beginning of the anaesthetization of the patient, a radio was set going, the earphones connected with it being applied to the patient's ears. Immediate results were observed. The respiration became quieter and the period of disturbance was passed through very rapidly. It was likewise determined by measurements that the music produced an increase in the blood pressure. Furthermore the tendency to nausea associated with narcosis was markedly reduced."

—American Magazine.



# THE FIELD

RELIGION, EDUCATION, SCIENCE, CHILD WELFARE, PRISON REFORM, HYGIENE,  
LEGISLATION, PSYCHOLOGY

## THE COUNSELOR

C/o 2123 Beachwood Dr., Hollywood, Calif.

In future issues of this magazine this department will be devoted to the service of parents and children. The Counselor will answer questions as wisely as she is able from both a psychological and spiritual point of view, and will do all in her power to help parents solve their perplexing problems in regard to their children. We will also try to help the young folks with their troubles, both in relation to their parents and to life in general.

Never before in the known history of the world have parents and children had so grave a problem of adjustment to one another and to environment, or of building for themselves a standard that will guide them through the trials and dangers of life, as they have today.

Those of us who have accepted the great task that our Head and our Protector, have put before us, (that of building Centers in the Ojai that shall hold within themselves the ideals of the new race humanity), must begin to put into practice all that those ideals mean to us. We, as adults, must know ourselves and understand our children; and more than that, we must understand the conditions which our children have to face, and be able to impart to them the sacredness of the responsibility they take upon their shoulders when they accept the ideals we so unhesitatingly put before them.

The burden of the responsibility of success rests upon us, not so much in our devotion to the ideals, or our striving for individual attainment, but in our ability to equip our children to carry on. It is the children then, who will take up the work which we are planning, beginning, and striving toward. Are we prepared to so equip them? Do we understand what we are to these children; what they are to us; and what we both are in relation to the ideal we have made our own?

Here we are with the heritage of a pious past within our habits and outlook, the truths of the spiritual life new and not entirely understood by many of us, and we have to face, with a limiting, repressing, orthodox training, an era into which the rapid strides of civilization have plunged us morally unprepared. We seem to be caught, as it were, in the jam between two periods.

As parents, we are the tag-ends of an age when the great autocracy and power of moral regulation was held by the Church. For centuries the Church held the reins of intellectualism, for scholastic training was confined almost entirely to the priesthood,

with a dominant control held over thought and attitude, censoring actions rather than elevating them, and weaning humanity away, without their realizing it, from that One Life—Nature—to which we should have been more and more reverently drawn.

Today the control of power is shifting—has shifted—from the Church to the Schools. The Public School System is not only our teacher, our standard, and our preparation, but our *guage* of life. Through its precepts do we judge our fellowman. Through its precepts are we judged and censured. It is not by means of a standard of morals that this judging is done, for with these it is not concerned, but it is by a standard of I. Q's. (Intelligent Quotients).

No priesthood, no clergy, no pious organization has had more influence upon its people than has the Public School System, which condemns with educated prejudice everything outside its area of influence.

Nor does this new autocracy bring us any nearer to the One Life, than did its predecessor, the Church. The Printed Page has taken the place of Priestly Counsel and both have failed to encourage original thought processes, investigation into or alliance with the realm of Nature from which we draw our existence, into which we merge our being and which contains all the knowledge there is.

Our youths have been educated by a superficial materialism that has taken little stock of the still existent demands of primitive human nature or the growing urge of the spirit of man for expression. There is nothing in the whole system that counteracts the growing tendency of self-indulgence, pleasure seeking, and the easy life; where mental workers of even a poor sort are more honored than those that toil as manual workers or as craftsmen. It is an age of cold intellectualism that defies reverence, sympathy, idealism, hard work, and the inner life. Those softer, finer qualities of children which we notice before they attend school are either crushed, outraged, or hardened by the process of submerging them to the school average.

We adults have been borne along blindly by these conditions from which problems suddenly confront us and leave us hopelessly despairing of their solution. We have worshipped a false god of moral prudery in the church, and estranging ourselves from it have replaced it by another, the Public School type of Intelligence. Leaving the entire education, moral and mental, of our children to the School and its teachers, we have allowed the teaching profession to belittle us as parents to our chil-



dren, casting us into the attic trunk of old-fashioned things. We have let national advertising in colorful suggestions, style books, and scientific findings put before us "the new, the latest discovery, the style of today," until anything that was in vogue yesterday is damned whether it be an universal truth, a moral standard, or an old bonnet. Anything more than a few years old is interesting to or valued by no one but artists, antique collectors, or anthropologists. Parental love and the wisdom of experience and our influence pregnant with both, are as naught to this generation of "up-to-date" youths, unless we have been wise enough to know how to cope with conditions; and how many of us have? How many of us have been able to instill into children's minds the ideal of unending conquest, or the value and beauty of work and achievement to offset the mad rush for easy jobs and the latest fad?

Coupled with this attitude of accepting only the "latest," is a freedom afforded to all of us who can drive a car, and which is good for the souls of those who never before had it, but dangerous to those ignorant as to the wisest use of it.

Naturally a youth defiant is harder to deal with and creates more difficulties to solve and smooth over than one who is less resistant and more cooperative. How to produce this feeling of cooperation, how to banish defiance and revolt, and bring about *self-regulation* in our children, how to unfold the individuality and its ideals without dominating it is our problem. In order to help accomplish this the Counselor desires to know what the children themselves as well as the parents suggest; what they think about things; what unsolved problems fill their minds. So this department is instituted with the purpose of helping them by means of questions and answers, letters of experience, and opinions from parents and the children themselves.

Address all communications to "The Counselor," care of *The Server*, 2123 Beachwood Drive, Hollywood, California. Please enclose a stamped addressed envelope if a personal reply is desired, otherwise questions will be answered in the magazine without disclosing names. All identity of questioners will be sacredly safeguarded.

[The Counselor is a devoted mother and psychologist whose children are safely and wholesomely educated and attuned to life, because of her comprehensive knowledge, combined with common sense information and lofty ideals of life; and she adds to this, twenty-five years of practical experience, and work among delinquent children in the Los Angeles Juvenile Court. The work of The Counselor in no way conflicts with the department of *Child Welfare*, as the latter is to keep our readers fully informed of the progress of all matters relating to things instituted and carried on for the welfare of children in all parts of America. While the work of the latter is to help children personally, those who will write to her for practical advice. Ed.]

## EDUCATION

Miss Julia K. Sommer,  
4132 N. Keeler Avenue, Chicago.

We are exceedingly fortunate to be able to add to our staff of Field Secretaries the name of Miss Julia K. Sommer who has consented to take charge of the Department of Education. She has long specialized in the subject and in educational work as a teacher, after careful preparation in universities. We are to be congratulated that she is to help *The Server* to spread the latest educational methods and ideals.

## EDUCATION AND THE KINGDOM OF HAPPINESS

JULIA K. SOMMER

When I read *The Kingdom of Happiness*, written by the Head of our Order, I was struck by the number of passages in it that voiced ideals more or less perfectly sensed by the more progressive educators, and expressed in their books in terms perhaps more precise and professional than in Krishnaji's phrasing, but none the more virile and definite. And, as I read, my vision of what education may do to establish a Kingdom of Happiness on earth revealed itself more and more clearly.

Visualizing with our concrete mind-limitations the perfect life that we shall one day live, we picture ourselves usually as adults. Seldom do we realize that that perfection must also be lived by us as children. The perfect child life! What is it in reality but that of happiness? The very keynote of a childhood such as we should like to have lived, *but did not*, is joy, happiness, eager enthusiasm, the willingness to do and to dare that which we can comprehend, even though our strength and our knowledge may prove too faint to accomplish the enterprise. But the keynote of it all is happiness, and it should not, therefore, be difficult to see that the ideal education and the Kingdom of Happiness are synonymous, or perhaps correlative. Certainly the former can be considered the most important prerequisite of the latter; nay, it may even be the necessary foundation upon which the Kingdom of Happiness is to be established for mankind. Progressive educators sense this fact even though they may not have the clear realization of the Kingdom as has the Head of our Order.

The words in italics in the previous paragraph are but too true for most of us. When we stop to analyse why our childhood was not happy we find that the chief cause of our unhappiness, our childhood misery, was the kind of school or home training, or both, that fell to our lot. Happily for us the distance of time and of adult experience blots



out of our waking minds most of our youthful unhappiness, so much so that some of us may even question the foregoing statement about our childhood. Or our notion of what the true happiness in childhood is may be a very limited one. Be that as it may for some, the statement made holds good for most of us, I am sure.

Schools have improved much during the twentieth century, yet even today it is a sad comment on our educational methods to have to realize that our pupils gradually develop a complex against school life after their first year or two of eager interest and enthusiasm. Progressive schools can testify to this fact in ways that leave no room for doubt. This was brought home to me first years ago during my public school career as a teacher, when I heard of the comment made by a boy in a successful, pioneer, progressive school conducted by Dr. Junius Meriam. He informed a visitor that it was "fun to go to this school." In my own experience with a progressive school in recent years I was dumfounded when the pupils, at the first vacation that came along, expressed their hearty disapproval of vacation. I had been so accustomed to the opposite attitude in the public schools.

Even today one would seldom if ever find a third grader in an orthodox type of school, public or private, express himself as a certain little lad did to me recently. I had been invited by a Star member to visit a junior elementary (private) school in Downer's Grove, Illinois, where this member was substituting. It happened to be the closing day in June when I paid my visit. After the exercises I was being shown with great pride by a third grade lad, the book he had made during the year, containing illustrations of his nature study, hikes, and other school work. "Gee! I wish school didn't let out for the summer!" he said with a sigh as he folded up his book. "Why! Don't you like vacation?" said I with pretended surprise. "Oh, but this school is just as good as being out in the woods and learning all about things!" There we have an unconscious witness of what school should mean to a child. Instead, our institutions of learning are too often "shades of the prison house" shutting in our growing boys and girls, and blotting out the "vision splendid" which on their way through the gate of birth "attended" them.

It is this very vision that we must try to regain, the vision of the "Kingdom of Happiness." It cannot be seen with mere fleshly eyes, nor can mere mind comprehend as one's gaze sweeps through the pages of Krishnaji's book. The vision of the soul alone can reveal the meaning that lies behind the words. That vision is closely akin to the "Tyrant—Intuition" which we are told will guide us to our goal, to the "Ultimate Truth." Note what that Truth is as our author describes it.

"A few days ago I went for a stroll; and while I walked, I walked with Him Who is my Eternal Companion. . . . I sat down under a tree, not

thinking of anything but this one thing; and I looked, and there He was in front of me, sitting; and then I saw how Nature worships Him. The trees and the little blades of grass and the wind that blew, all were worshipping Him. And as I looked, and as my soul gathered strength in ecstasy, and as my body thrilled, forever, I was aware I was like Him; there was no difference, I was part of Him; I could not distinguish a different entity, I could not disassociate myself from the Eternal. And, as I breathed the same air as He, I understood and know what it means to live in that Kingdom of Happiness, to live and play under the shadows in that garden; I knew what it means to look at the flowers and at the other travelers on the road. Everything became a part of him. . . ."

"While I was in that state, . . . I found that there were no barriers between myself and the Kingdom of Happiness; . . . I will show you that fair Vision, . . . that abode where there is Eternity. . . . But you must have the eyes to see, you must have the mind well cultivated, refined, and capable of great judgment, your heart must be full of that vast love, that impersonal love, that love which knows no barriers, no distinctions, no prejudices, and you must have the strength to work, to step high or low, . . . to climb the tremendous heights or walk the hot plains; and you must have a soul prepared for temptation, . . . you must have no contentment; and above all you must have that greatness which comes of vast experience. . . ."

The type of human being described in the last paragraph can only prevail among the mass of mankind, after æons of evolution, if Nature were left to her own slow but sure method. Those who sense what that method is can speed up the progress of the race by bringing to a practical realization the ideals of education that may be gleaned from the pages of *The Kingdom of Happiness*. What those ideals are in detail, and what they involve in their practical development future articles in these columns will disclose.

## BAPTISM OF THE SOUL

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and to be baptised with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, plus experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute conscious deity, removed but one degree from the absolute all. *Lucifer*.



## THE SCIENTIST'S UNEASY CHAIR

Herbert Radcliffe, P. O. Box 1253  
Hollywood, California.

### EINSTEIN CORROBORATED

In the *Server* for July it was shown how closely Professor Einstein, through his brilliant mathematical calculations, has approximated Madame Blavatsky's statements as to the shape of the universe, and to the fact that it is finite, not infinite as astronomers have long believed.

Now comes Dr. Edwin H. Hubble, of the Mt. Wilson Observatory staff, who says that the enormous 100-inch reflecting telescope there has brought objective verification of the limitations to space.

Says Dr. Hubble in a recent statement in the *Los Angeles Times*:

"There is an end to things out there in space, and definite boundaries have been established as a working hypothesis. The range of the largest Mt. Wilson telescope permits astronomers to estimate the point at which the so-called radius of curvature is reached, when space begins to turn back on itself, according to the Einstein theory of relativity.

"The radius of curvature is estimated to be 600 times the range of the 100-inch reflecting telescope at Mt. Wilson for the average nebula, assuming that the same conditions prevail beyond the range of the telescope as do within its range."

With larger instruments and better equipment, Dr. Hubble predicts that astronomers will make still greater progress in solving these intricate cosmic mysteries.

Even with the Mt. Wilson telescopes however, Dr. Hubble has made observations revealing 2,000,000 nebulae of the same type as our solar system, which scientists used to think was the whole universe. Using the term in its old meaning, then, Dr. Hubble has discovered 2,000,000 new universes.

\* \* \* \*

### IS MARS INHABITED?

That there are thirty billion stars in the universe is the conclusion reached by astronomers after twenty-five years of computation, as announced in a recent report by Dr. C. G. Abbott of the Smithsonian Institution. If this number bewilders the imagination, it does not answer that perennially interesting question, Is there human life on these distant heavenly bodies? If astronomers quite rightly say that they cannot supply an answer because their instruments have not found proof of such life, at least they are now able to say, in the words of Dr. Abbott:

Life on Mars and Venus is not out of the question. . . . The Martian life, if it exists, must be adapted to atmospheric composition approximating that high above the summit of Mount Everest. . . . Venus seems better adapted to life than Mars. The temperature at her poles is like those at our equator.

Hence, it is reasonable to suppose that Venus is suitable for life. . . .

Last year a profound study was made of the temperature of the surface of Mars by Dr. Coblenz of the Bureau of Standards, as reported in detail in the *Scientific American* for July 1927. These observations, he says, are made with a thermocouple, a delicate device in which the planets' rays heat up a tiny speck of metal, and set up a feeble electric current which is recorded by a sensitive galvanometer. Hence Dr. Coblenz, like Dr. Abbott, found from his researches that the atmospheric conditions there render Mars habitable.

If scientific men are willing to go this far, it is interesting for students of occultism to recall that Madame Blavatsky, the courier of the Masters of Wisdom, stated as early as 1880 that there is life on the distant planets. In *The Secret Doctrine* (Vol. I, pp. 189, 190, 3rd Ed.) she quotes from a letter from one of her Teachers:

"Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others, can perceive our little world. . . ."

Elsewhere in the *Secret Doctrine*, and in more recent Theosophical literature, the student will find fascinating details of just how the various kingdoms, mineral, vegetable, animal, human, and superhuman, originate and evolve, one into the other, through a long journey round different planets. So, while materialistic science speculates vaguely as to whether life exists on the distant stars, the occult student, who is fortunate enough to have an eager intuition (and also several previous incarnations of interest in esoteric things!) can read marvellously interesting things about that life. Moreover (and how this statement would amuse the average physicist, if we can imagine him spending his time in reading any article not containing a mathematical equation!), the student will find information that is exceedingly useful in telling him just what mental and moral equipment he ought to be preparing, even now, to put into the spiritual trunks he will take with him for his future journeys to Mercury and other planets in the heavenly round trips which all humans have ahead of them.

### POWER BY RADIO

Now that vision can be broadcast by radio ("television" was described in this column in July), our minds are prepared for another startling announcement by electric experts. It is that light and power have already been transmitted by radio in the laboratory, and that soon the current for the lights in our homes will be supplied by *wireless*, and that power for machinery in manufacturing plants will come by wireless, instead of over copper wires.



All consumers of electric current will doubtless be very pleased at this announcement, because it seems almost incredible that we shall have a radio meter that will make our electric light bills any higher than they are now, unless indeed the bills are to be sent and collected by radio also!

Wireless power has already been accomplished in the laboratory of the Westinghouse Company by Dr. Phillips Thomas, and the reasonableness of its commercial development has been corroborated by such experts as Nikola Tesla and Signor Marconi. The latter has invented a radio reflector that concentrates the waves in one direction, and thus prevents their being dissipated by spreading out rapidly in all directions as they do now in the transmission of radio programs.

Another Westinghouse Company research engineer, Dr. Harvey C. Pentscher, has evolved a radio furnace which melts metals in a vacuum. These metals are placed in a closed vacuum tube, and powerful radio waves penetrate the tube and generate a terrific current in the metal within. The one great advantage of this method is that chemists can now do what they never did before, see the reactions which take place only at very high temperatures. These are a few essential points condensed from an article in the July *Popular Science Monthly*, by A. P. Armagnac.

### BEARDED WOMEN

A recent news item reports that there has been found in the Austrian mountains a strange tribe, the Walsertal, whose women are bearded. These people shun contact with the world, and speak a dialect which is unintelligible to outsiders. We fear that this subject will provide interesting speculation for certain imaginative believers in reincarnation who will now have to decide whether being a bearded woman is an indication that the next incarnation to be a man, or whether one becomes a bearded woman after having been too masculine and aggressive a woman in a previous life. However, this column is not the place for such hair-splitting discussions.

### POPULATION

The latest estimate of the world's population is 1,906,000,000, according to a report issued by the World Peace Foundation. Subtract the active members of the Star, the Theosophical Society, and a few similar organizations, and this will give every Star member a clear idea of how many more copies of *At the Feet of the Master* need to be distributed to make it universal.

The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the senses, a cosmos to the reason.

*Isis Unveiled.*

### ANIMAL WELFARE

Mrs. Marie Saltus, Field Secretary,  
4321 Vista St., San Diego, Calif.

### WHAT OTHERS ARE DOING

All Star members—those interested in Animal Welfare Work especially—will be gratified and stimulated to greater activity by news received from our centers both in the east and the west.

Brought into being, and inspired by members in Elmira, New York, a "Band of Mercy" in behalf of animals was formed in that city. As Elmira had no organized help for animals, our devoted members were enabled to enlist the co-operation of a small public, and started their work with faith, hope and willingness to serve, as their only assets. It was not long, however, before a summer cottage with sixteen acres of land just outside the city was donated. That formed a center from which to radiate, and when the buildings were renovated and put into shape for a headquarters, others came forward with offers of assistance. Sheds and runways for cats and dogs are now under construction, and the nucleus of a splendid animal shelter is under way. During the past year, this little Band of Mercy cared for over fifteen hundred animals. Owing to lack of money and housing facilities, many of our Star members turned their homes into temporary shelters, in order that no suffering creature should be turned away.

We most earnestly urge Star members not actively engaged in humanitarian work, to uphold the hands of these devoted workers who are not only giving their means, but time taken from their work, to carry on that of the Masters. Send them what you can to help them in caring for these little ones, "that they may pass through the individualizing gateway of love rather than that of hate." Donations can be sent to Mrs. L. B. Coleman, 400 West Clinton Street, Elmira, New York.

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It is with equal gratification that we are able to give our readers some vital facts concerning the "Humane Defense League" of Houston, Texas.

This remarkable activity, which sprang into being almost over night, is the point where many of our Star members are focusing their energies and adding their inspiration. Organized in 1925 by a handful of devoted workers, the growth and activity of this League is phenomenal. As an example to other cities or Star centers contemplating the establishment of such an activity, we print the following to show what has been accomplished by our friends in Houston in a single year.

1 Land secured from the mayor for a Humane Animal Home. 2 A Ford sedan for animal relief work. 3 An official salaried officer retained for relief work. 4 A shelter for the larger domestic ani-



mals. 5 A gentleman's agreement with the promoters and managers of rodeos, abolishing bull dogging. 6 A lethal chamber presented to the pound and substituted for the shooting of dogs. 7 A humane picnic, organized in order to bring the workers together under pleasant conditions, and to enable them to become better acquainted with one another. 8 An animal parade, held during "Be Kind to Animals Week." 9 A birthday party, organized and held at the clinic for sick animals. 10 The support, co-operation, and membership of the Governor of the State, Hon. Dan Moody.

We congratulate the Humane Defense League of Houston, upon the report, thank the member who sent it to *The Server*, and hope she will send us another next year.

\* \* \* \*

Not only has this League accomplished the foregoing, but it has enlisted the interest and co-operation of the school children and the assistance of a broadcasting station in sending out pithy and pertinent talks on animals and man's responsibility to them. With admirable foresight, it has inaugurated a system of warning cards which are being used with gratifying results. Desiring to prevent rather than to punish offenders, when a case is called to their attention, the offender is first notified on one of these cards which is about the size of a trunk tag. On one side of it is printed the Texas Code, and on the other the word "Warning" in capitals, under which is stated "The Bureau of Animal Protection hereby gives warning," etc., etc. In this way, the offender is given notice and the warning is usually acted upon and the necessity for arrest obviated.

Any of our members who are affiliated with or contemplate forming a league of similar character, should write to our Star member, Miss Freda Dewson, 1718 Harold Street, Houston, Texas, for the League's annual report which is in itself a lesson, an encouragement, and an inspiration.

\* \* \* \*

We know on the authority of a Master of the Wisdom, that there is at this time no work more vitally necessary for human and animal welfare alike than that of assisting in the evolution of our little brothers, struggling to express the God within them, in spite of the injustice, ignorance, and cruelty of many people.

"Little things that run and quail,  
And die, in silence and despair!  
Little things that fight and fail,  
And fall on sea and earth and air!

"All trapped and frightened little things,  
The mouse, the coney—hear our prayer!  
As we forgive those done to us—  
The lamb, the linnnet and the hare—  
Forgive us all our trespasses,  
Little creatures everywhere!"

## THE HERALD OF PEACE

Dear Friend:

I have the pleasure of sending you, under separate cover, a copy of the first number of *The Herald of Peace*. The title of this new monthly publication indicates its specific purpose, which is to propagate and promote the ideal of World Peace, and to endeavor to awaken in the individual a consciousness of personal responsibility for the continuance of conditions hostile to the attainment of this ideal.

Its banner is unfurled, bearing the one word, "Peace", and like a herald of old, it will go forth proclaiming the mission and the messages of those who are seeking by every available means to abolish the arbitration of the sword.

The cause of permanent World Peace has enlisted hosts of men and women as active workers in the United States and elsewhere, but as yet, this cause, the noblest one that can be espoused today, lacks thorough organization, and therefore lacks efficient and general methods of disseminating knowledge of the principles, fundamental as life itself, that underlie and support it.

The militarists lift a thousand voices to our one, and their insidious campaign for maintaining the present battle attitude of war-worn nations toward each other, and even fomenting further misunderstandings that would necessitate increasing expenditures for armaments, is vigorously carried on by the world's press, which exerts a powerful sway over the minds of those who are not awake to the importance of and personal satisfaction in, their OWN THINKING.

The doctrines of Peace, if unceasingly presented with zeal and convincing logic, will in time split the granite rocks of selfish nationalism, and so transform mankind's Peace and War conceptions that the crime of war will be recognized as one without defense, and as such, punishable without trial, by world ostracism.

The new periodical will extend a broad hospitality to divergent views, with the sole object of increasing and energizing into action, WILL AGAINST WAR, in the minds of the masses. Through its influence we hope to speed the arrival of the time when men will realize the fact that it is not only saner, more humane, more Christian, to thrash out international difficulties in a Court of Arbitration, but also more economical; that it is a bread and butter proposition, involving daily livelihood, security in possessions, and personal safety.

*The Herald of Peace* will be published monthly, and if sufficient help is forthcoming, it is our intention to circulate at least fifty thousand copies per month for the first six months. May we count on your support?

Yours sincerely,

E. L. PRATT,  
Lemoore, Calif.



## REVIEWS

(The reviews in these columns will be made at some length and will include only books on subjects of special interest to students of constructive spirituality.)

### THE CALL OF THE MOTHER

LADY EMILY LUTYENS

(Reviewed by Mary Gray)

Perhaps the most valuable aspect of Lady Emily's book, *The Call of the Mother*, is that which presents the problems of marriage and of motherhood from the standpoint of fact, not theory. Clearly she lays before us questions which our civilization must answer if it is to survive.

We live in a period of transition—one of the great cycles of human evolution—when old conditions are being swept away, and new ones must arise to take their place, lest chaos result. Often chaos has resulted when in the past these eras of change appeared, and, bound by tradition and custom, the people have been unwilling to readjust their social systems to meet the changed demands of an evolving civilization. It is the misfortune of most nations that habit and tradition are held sacred, so that there do not exist open minds and clear thought to envisage growing needs and to solve the problems of adjustment. With the speeding up of consciousness and the rapidity of unfoldment of new conditions, such as arise from the scientific discoveries which minimize distance and bring all the peoples of the earth into closer and closer proximity with each other, the problems of civilization wrought by change must be met more promptly.

The laws of growth and change never fail to act periodically. These laws require adjustments of thought, of government, of laws, both spiritual and social. It is the exceptional mind which can envisage social problems unbiased by tradition and superstition. Only as we study other religions and civilizations do we realize fully how the laws uttered by Spiritual Teachers were shaped by the necessities of the civilization They taught. In Arabia, where wandered warlike tribes, and

every woman needed protection, and women predominated, we find Mohammed laying down the law of polygamy. In Thibet where men predominate, polyandry holds. In Europe, where men and women are nearly equal in number, monogamy is practiced. In each country the marriage laws met the needs of the people. Today our present marriage system no longer meets the needs of the people. It is not monogamy, but unrecognized polygamy in many cases, without the protection given in other countries to polygamous wives.

In seeking to formulate a new civilization arising from the old, one must encounter problems honestly, and face facts—a trying ordeal for most of us humans who prefer theory or romance. Lady Emily outlines in her book the principal social problems which face us, and suggests alternative courses for consideration. She presents these problems most courageously and fairly, quoting fully from various authorities on sociology and eugenics. It is a book simply written; the problems are clearly and briefly summarized in a way that should stimulate thought, especially among those of us who have not had the opportunity or time to study social conditions at first hand as Lady Emily has done.

The world is rapidly reaching the point where scientific knowledge applied to labor and commerce is remodelling the conditions of life. The dealing with forms of governments, the control of natural resources, the regulation of business and food supplies, are primarily men's problems. Social relationships, marriage, motherhood, education, and all things which pertain to children and the welfare of children, lie in the domain of women. These things to a great extent have not been treated scientifically or logically, and conditions have become so bad, according to the best authorities, that our race faces degeneration. Science and intelligence must be applied to the problems of motherhood. Upon the well-being of the mothers and upon their op-



portunity to provide suitable conditions for the children depends the future of the race.

The first point that Lady Emily takes up is the great proportionate increase in the birth rates of the unfit, the criminal, the insane, and the feeble-minded. The feeble-minded are notably prolific, as are all low grade organisms in every kingdom of nature. Weeds multiply and flourish where rare flowers fail.

"Feeble-minded women whether married or unmarried are remarkably fertile. Most children inherit the mental conditions of their parents, and where both parents are known to be feeble-minded, there is no record of their having given birth to a normal child. In one workhouse there were sixteen feeble-minded women who produced between them one hundred and sixteen children with a large proportion of mental defectives.—Wetham, *Introduction to Eugenics*..

The lower death rate of infants among the unfit, owing to scientific care, and the increasing limitation of birth among the intelligent classes, makes the situation serious. The statistics of the famous Jukes case, and those of the Jonathan Edwards family, prove this conclusively.

"From one lazy vagabond, nicknamed 'Jukes,' born in 1720, whose two sons married five degenerate sisters, six generations, numbering about 1,200 persons of every grade of idleness, were traced. Of the total seven generations, 300 died in infancy; 310 were professional paupers kept in almshouses for a total of 2,300 years; 440 were physically wrecked by their own 'diseased wickedness'; more than half the women fell into prostitution; 130 were convicted criminals; 60 were thieves; 7 murderers; only 20 learned a trade, 10 of these in State prisons, and all at a State cost of over \$1,250,000.—(Popenhoe and Johnson: *Applied Eugenics*.) By the year 1915 the clan had reached its ninth generation, and had greatly lengthened its evil record. It then numbered 2,820 individuals, half of whom were alive. About the year 1880 the Jukes had left their original home and had scattered widely over the country, but change of environment had made no material change in their natures, for they still showed 'the same feeble-mindedness, indolence, licentiousness, and dishonesty, even when not handicapped by the associations of their bad family name, and despite the fact of their being surrounded by better social conditions.' The cost to the State had now risen to about \$2,500,000. As the investigator remarks, all this evil might have been averted by preventing the reproduction of the first Jukes. As it is, the Jukes' problem still exists in growing severity, for in 1915, 'out of approximate-

ly 600 feeble-minded and epileptic Jukes, there are only three now in custodial care.'

"Over against this case we may quote another, also drawn from American sources, as showing the value of heredity as well as its dangers. Referring to the old Puritan strain of America, Popenhoe and Johnson quote the following example:

" 'At their head stands Jonathan Edwards, and behind him an array of his descendants numbering in 1900, 1,394, of whom 295 were college graduates, 13 presidents of our greatest colleges; 65 professors in colleges; besides many principals of other important educational institutions; 60 physicians, many of whom were eminent; 100 and more clergymen, missionaries, or theological professors; 75 were officers in the Army and Navy; 60 prominent authors and writers, by whom 135 books of merit were written and published and 18 important periodicals edited; 33 American States and several foreign countries, and 92 American cities and many foreign cities have profited by the beneficent influences of their eminent activity; 100 and more were lawyers, of whom one was our most eminent professor of law; 30 were judges; 80 held public offices, of whom one was vice-president of the United States; three were United States senators; several were governors, members of Congress, framers of State constitutions, mayors of cities and ministers of foreign courts; one was president of the Pacific Mail Steamship Company; 15 railroads, many banks, insurance companies and large industrial enterprises have been indebted to their management. Almost if not every department of social progress and of the public weal has felt the impulse of this healthy and long-lived family. It is not known that any one of them was ever convicted of crime.' "

In connection with this question of the increase of the unfit, the recent decision of Justice Holmes of the Supreme Court, upholding the Virginia law for the sterilization of the feeble-minded, comes with peculiar significance. How serious the financial problem becomes may be seen from the following quotation:

"The amount which the state of New York expends yearly on the maintenance of its insane wards is greater than it expends for any other purpose except education; and in a very few years, if its insane population continues to increase at the present rate, it will spend more on them than it does on the education of its normal children.—Popenhoe, *Applied Science*.

The next problem, closely related to the first, that Lady Emily presents, is the sex problem:

"Let us put to ourselves certain questions, for on the answers we give depends the attitude we shall adopt to the whole problem.



"Is chastity possible for both sexes before marriage? If possible, is it desirable?"

"It has always been assumed that the answer is 'yes' on both counts as regards women, but that is probably because the consequences of incontinence bear more heavily on the woman, and the birth of illegitimate children also affects the State.

"But the assumption that the celibate life presents no difficulties to women is one without actual justification, and the present surplus of women over men (in England at any rate) denied, by that fact alone, the possibility of marriage and legitimate Motherhood, is in itself a problem very difficult of solution.

"As regards men, even if a few individuals here and there believe that chastity before marriage is desirable and possible, the general trend of public opinion runs counter to it.

"To those who believe that chastity is impossible and undesirable for men I would say: 'Then you must change your attitude towards the women who are sacrificed to gratify this necessity.' Instead of being the most degraded members of the community they should be the most honored, for they bear the shame that other women may enjoy the purity, they are condemned to a brothel that other women may enjoy the delights of home. Women have sinned as grievously as men against their unfortunate sister, in that they have accepted their degradation as a matter of necessity while sweeping their skirts aside from any contact with them."

Next, she takes up sex education. Here most persons will agree that education in the principles of procreation is necessary and desirable. Lady Emily goes further, however, and recommends a definite training of the mind, the emotions, and the body, so that these may learn to sublimate the sex force, and turn it into creative channels—in science, in art, and in athletics, governed by a dedication of the spirit to ideals and to beauty. Many educators now believe that the so-called Libido is the motive power for the accomplishment of great achievements in every line of work, and that it may be educated and sublimated.

Finally, the author takes up the problem of motherhood. If the race is to survive, this must become a sacred office, and governments must protect the mothers that they may successfully fulfill their great destiny. The drudge mother must be safeguarded. Lady Emily compares the mortality of infants among mothers who care for their own children, and among those forced by economic

pressure to work in factories, even where they have, as in the city of Bradford, an Infant Welfare Department which is a model of its kind. In 1917 the infant mortality of that city was 321. The general death rate was 14.6 and the birth rate 13.2. Bradford is dying out. Compare this to Connaught, Ireland, where there are ignorance and poverty, large families and a high birth rate. Everything but one thing is against the infant, yet:

"In County Roscommon the infant mortality in 1916 was 35. Poverty, ignorance, a plentiful lack of everything that knowledge and civilization can provide, swarming families, but Roscommon's infant death-rate little more than one-fourth that of wealthy, scientific, generous Bradford, with its rare babies. But the Connaught babies have healthy mothers, with an extreme minimum of syphilis, who stay at home and feed them as no science can feed them, and the babies live. Though the material environment is as wrong as it can be in almost every particular, the maternal environment is right. True, the mothers are ignorant; if they were not, the infant mortality would be practically nil, I suppose, as it is amongst Quakers in England. And in Bradford, you see, practically all the mothers go out to work; I think nearer 90 per cent than 80 per cent now. That is the fundamental sin against the laws of life. I do not use the word in a theological sense, for I am not a theologian; but here it suffices to be a biologist and a mammal.

"There are many professions and occupations which can be perfectly carried on side by side with the vocation of Motherhood; but when this is not possible everything should give way to the supreme duty of the Mother.

"The State also should recognize Motherhood as a vocation, a profession in itself, by endowing Motherhood. This would largely solve the problem of the Mother who is the household drudge, of the Mother in industry, of the unmarried Mother. It is a reform which is inevitable if Motherhood is to take its right place in modern civilization. . . . In the hands of the Mothers of the world lies the welfare of the generations yet unborn."

The chapter on "Motherhood as It Might Be" has perhaps the most suggestive concepts. Here the author seeks to show the mystery and beauty of womanhood with its ever latent powers of motherhood:

"Motherhood is a great Initiation, because it involves, like every initiation, an expansion of consciousness. Who that has looked on the face of a Mother with her newborn babe can doubt that she is transfigured and illuminated with the light of a new experience. She has descended into hell in order to bring back heaven, she has passed through



the valley of the shadow of death in order to give birth to life.

"The Initiation of Motherhood has its three stages, each requiring separate qualities, and it is only the first which begins with the birth of the child.

"The first stage is that of the Madonna, the young mother with her babe in her arms. The second stage is that represented by the Mater Dolorosa, the Mother with the empty arms. Few Mothers there are who successfully achieve this stage, for it is the hardest to endure. At this stage the possessive love must be transcended and give place to the love which lets go, which can see the child pass into manhood and womanhood to enter upon a life of his own where the Mother may not follow. To remain behind in the empty home, without repining and without regret, remembering that it is in the course of Nature for the young birds, as soon as their wings are grown, to fly away from the nest, is a hard task to learn.

"Only at the stage of complete renunciation, when the Mother's arms are emptied of her own children, are they free to embrace the children of the world, the weak and helpless ones who need a Mother's love, and the empty arms are filled again when the love for the few has become the love for the many.

"Because Our Lady so beautifully learned this lesson the sorrow of Her bereavement was changed into the transcendent glory of the Mother triumphant, and the Mother of Sorrows became the Mother of the World, the Queen of the Angels, That is the stage of the Assumption which should belong to all Mothers and not only to the One."

Last of all comes the chapter called "The Motherhood of God." This shows the Great Mother Principle of Creation ever reaching out and seeking to express Herself through Her servants and representatives, the women of the race, whether they be mothers in fact or mothers only in the potential distribution of the force of the Eternal Mother of the World. And this book ends with a call to all women to seek to penetrate the mystery of the Eternal Mother, so that through Her Power awakened in themselves, they may learn to safeguard the race, and inspire reverence for women who, as mothers, are the gateway for the new generation.

#### THE DOCTRINE OF THE BUDDHA

"Among beings there are some whose eyes are not quite covered with dust: they will perceive the truth."

A new book about Buddhism? Not about Buddhism, but about the Buddha doctrine.

The author, George Grimm, draws a strict line of demarcation between these two. By the Buddha doctrine he understands the original, genuine teaching of the Buddha as taught by the Buddha himself; but by Buddhism, the *independent developments* this teaching has undergone in the course of its historical career.

Only the original, genuine Buddha doctrine does the author here present, and in doing so arrives at a very surprising result: all that has hitherto been held to be the ancient Buddha doctrine is false, inasmuch as its root idea, with the passage of time, has no longer been understood, nay, has actually been perverted into its very opposite. This, its real root idea, thus, its kernel, the author only now, once again draws out of the Buddhist Canon, so that his work amounts to a re-discovery of the old, genuine Buddha doctrine.

As a matter of fact, as the author sets forth, it represents not only the flower of Indian religious feeling and philosophy, but the crowning summit of human knowledge in general. The teaching of the Buddha is not one religion among many others, but is the most perfect reflection of the highest actuality, the Absolute Religion, which is every whit as true now, this day, as it was true twenty-five hundred years ago.

Moreover, its exposition in this volume is so clear and lucid that every person of sound understanding, without further words, can comprehend it. Of course, as an exposition of the highest religion, the book presumes a certain degree of *moral* attainment in its reader.

A quite special value belongs to it, in that the work is carried through on the basis of the sayings of the Buddha himself and of his leading disciples, so that it represents at the same time an anthology of the most noteworthy passages from the Buddhist Canon.

No one can afford to neglect this volume who is at all interested in the religious problem, or even in ancient Indian culture only. It has passed fourteen editions since its publication. It is published by Offizin W. Drugulin, Leipzig, Germany.



## OUT OF THE EVERYWHERE

M. R. H.

### A REVOLT AGAINST DOGMA

There is no more popular clergyman in London than the Rev. H. R. L. Sheppard. He has been stirring up considerable religious controversy by his appeal for "a religion of a cross on which no dogma is nailed." At his church, so great is the desire to hear him, that a long time before the services begin the edifice is filled to overflowing and hundreds are unable to gain admission. He gives straight heart-to-heart talks. In a recent sermon he stated some of his interesting views and suggestions.

"Among other things, that the Church of England might give up its endowments, its establishments, and all sectional privileges, status, prestige, and worldly honors if necessary, for the rebirth of the new religion, born of the old faith which the age needed. 'for myself,' said the preacher, 'not inside this Church but outside, if I ever get a chance, in church or chapel or village green, if God gives me ever my health again, I will preach this great religion, greater than that which exists to-day, a religion that will welcome all who really dare to follow Christ into the great Universal Church for which the world waits in travail, and without which there is nothing except disaster and a collapse of this civilization, followed, since Christ can not die, by some attempt to make Christ real to the people.' Would Christ, the preacher asked, ever have put to the returning prodigal such intellectual tests as that of a belief in the Virgin Birth? 'Before you serve me, tell me what you think of my Mother?' In his Good Friday sermon, Mr. Sheppard said: 'I know all that the Cross means to me who am a sinner, but I know little else about it. I can not repeat the accepted phrases; not because I disbelieve in them, but because they are unreal to me.'"

—*Boston Transcript*.

\* \* \*

### COURSE ON SEX HYGIENE

The United States Public Health Service has prepared an outline of a summer school course for teachers on "sex instruction and guidance for high school pupils." The outline is intended to be suggestive only; it should be modified by the professor in charge to suit local conditions and the group for whom it is intended. The outline is prefaced by a set of four interesting cautions listed below:

1. Such facts of sex as are necessary to adolescence should be taught in a normal and wholesome way as a natural part of regular subjects in the curriculum and never as a course by themselves.

2. The single lecture on sex hygiene and secret diseases for high school pupils should be discouraged, except in special cases where no other means of instruction is possible, and then it should

be handled with great discretion and tact. When only the lecture method is available, a series of lectures is preferable, since it gives an opportunity for a normal background of sex facts. On the other hand, exhibits such as "Keeping Fit" and "Youth and Life" and bulletins with a similar point of view are valuable for emergency instruction.

3. This outline has been prepared largely to furnish to teachers basic knowledge of adolescence and the part that sex plays in it, and to help them guide pupils in the mental and emotional developments of childhood, adolescence and youth.

The professor in charge should use discrimination in assigning books for outside reading, even though his students are all teachers.

The outline is in no respect to be regarded as a model series of lessons for high school teachers to use for instruction of high school pupils.

Reference is made frequently in this outline to the following three publications: *High Schools and Sex Education*—A manual of suggestions on education related to sex. *Sex Education—A Symposium for Educators*. *Today's World Problem in Disease Prevention*, by Dr. John H. Stokes.

These three publications may be secured in limited numbers free of charge. Application should be made to the U. S. Public Health Service, Washington, D. C.

The course includes an introduction which takes up the significance of sex education, its value for greater self-realization, and the place of sex in life. The need for sex education, recognition of that need, and the place of sex education are included in the introduction. The main headings are, of course subdivided and are accompanied by recommended readings from authoritative books. Some of these headings follow: the biological aspects of sex, physiology and hygiene of the reproductive function, psychological aspects of sex, sociological aspects of sex, methods of sex education.

The bibliography which accompanies the outline is a comprehensive one and will be found most useful by teachers, educators, social hygienists and social workers.

—*Journal of Social Hygiene*.

### THE GREATEST THINGS IN THE WORLD

The greatest sin—fear.

The best day—today.

The biggest fool—the boy who will not go to school.

The best town—where you succeed.

The most agreeable companion—one who would not have you any different from what you are.

The greatest bore—one who will not come to the point.

A still greater bore—one who keeps on talking after he has made his point.



The greatest writer—one who tells you what you already know.

The greatest deceiver—one who deceives himself.

The most beautiful woman—the one you love.

The greatest nation, the best church, and the finest family on earth—mine.

The greatest invention of the devil—war.

The greatest secret of production—saving waste.

The best work—what you like.

The greatest play—work.

The greatest comfort—the knowledge that you have done your work well.

The greatest mistake—giving up.

The most expensive indulgence—hate.

The cheapest, stupidest, and easiest thing to do—finding fault.

The greatest trouble maker—talking too much.

The greatest stumbling block—egotism.

The most ridiculous asset—pride.

The worst bankrupt—the soul that has lost its enthusiasms.

The poorest wretch—the one that has no dreams.

The cleverest man—one who always does what he thinks is right.

The most dangerous person—the liar.

The most disagreeable—the complainer.

The best handwriting—that you can read.

The best teacher—one who makes you want to learn.

The best woman—one who doesn't know it.

The best man—one who obeys the best woman.

The best part of anybody's religion—gentleness and cheerfulness.

The meanest feeling of which any human being is capable—feeling bad at another's success.

The most important thing to learn in school—how to make a living.

The greatest need—common sense.

The best gift—forgiveness.

The thing that costs less and sells for most—politeness.

The greatest puzzle—life.

The greatest mystery—death.

The greatest thing, bar none, in all the world—love.—Dr. Frank Crane in *The Evening Bulletin*.

### A SIGNIFICANT EVENT

The apology of Mr. Henry Ford to the Jews, made in his usual frank, forceful manner, will, we hope, help to wipe out the bad karma, race prejudice, and hatred, created by the unfriendly, unjust, and uncalled for editorials in his paper, the *Dearborn Independent*. Mr. Ford disclaims any complete knowledge of their extent and was heartily ashamed and surprised on learning the lengths to which the vituperation had gone, as disclosed during the recent suit for damages brought against his publication by Mr. Aaron Sapiro. After Mr. Ford's

apology the suit was brought to an amicable settlement, and suit dismissed.

Those of us who are laboring for the Brotherhood of Races and the Fellowship of Faiths have cause for rejoicing in this act of Mr. Ford's. He said in part:

"To my great regret I have learned that Jews, generally, and particularly those of this country, not only view those publications as promoting anti-Semitism, but regard me as their enemy. Trusted friends with whom I have conferred recently have assured me in all sincerity that, in their opinion, the character of the charges and insinuations made against the Jews, both individually and collectively, contained in many of the articles which have been circulated periodically in the *Dearborn Independent* and have been reprinted in the pamphlets mentioned, justifies the righteous indignation entertained by Jews everywhere toward me because of the mental anguish occasioned by the unprovoked reflections made upon them.

"This has led me to direct my personal attention to this subject, in order to ascertain the exact nature of these articles. As a result of this survey I confess that I am deeply mortified that this journal, which is intended to be constructive and not destructive, has been made the medium for resurrecting exploded fictions, for giving currency to the so-called *protocols of the wise men of Zion*, which have been demonstrated, as I learn, to be gross forgeries, and for contending that the Jews have been engaged in a conspiracy to control the capital and the industries of the world, besides laying at their door many offenses against decency, public order and good morals.

"Had I appreciated even the general nature, to say nothing of the details, of these utterances, I would have forbidden their circulation without a moment's hesitation, because I am fully aware of the virtues of the Jewish people as a whole, of what they and their ancestors have done for civilization and for mankind, toward the development of commerce and industry, of their sobriety and diligence, their benevolence, and their unselfish interest in the public welfare.

"Of course, there are black sheep in every flock, as there are among men of all races, creeds and nationalities, who are at times evildoers. It is wrong, however, to judge a people by a few individuals, and I therefore join in condemning unreservedly all wholesale denunciations and attacks.

"I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow men and brothers, by asking their forgiveness for the harm I have unintentionally committed, by retracting so far as lies within my power the offensive charges laid at their door by these publications, and by giving them the unqualified assurance that henceforth they may look to me for friendship and good will."



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